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ABSTRACT

This resource guide lists activities and materials that can be used by teachers to provide students with information about the historical background and cultural heritage of Afro-Americans. Specific teaching strategies, learning activities, and informational readings are provided for the following topics: (1) prominent black Americans; (2) African heritage; (3) slavery; (4) equality and civil rights; (5) black achievement; and (6) current black culture. (EB)

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AFRO-AMERICANS

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"Staff Development and Resources
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ETHNIC HERITAGE STUDIES PROJECT
ATLANTA PUBLIC SCHOOLS

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AFRO-AMERICAN ETHNIC STUDIES

Resource Material

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INTRODUCTION

Afro-Americans are an ethnic minority group which has roots embedded deep in American soil. They are a people who share parts of a common culture and possess unique physical characteristics which enable members of a dominant group to easily identify and discriminate against them. They have struggled to survive in a social climate where racial antagonism and animosities are a part of everyday life.

Therefore, it is imperative that pupils understand and appreciate the role and contributions Afro-Americans have given to American society. This accomplishment can only be made if the attitudes, perceptions, and predispositions of the classroom teacher are positive and adequately molded about the Afro-American. According to James Banks, "Teachers who have positive attitudes toward minority groups, who accurately perceive the role of the black man in our history, and who are convinced of the need for a multiethnic and multiracial curriculum, will be less inclined to tolerate textbooks (and materials) that perpetuate misconceptions. . . ."[1]

The attitude of the teacher is very important in any learning situation. The success of this guide will reflect the preparation and interest of the teacher. Therefore, a few suggestions for teacher preparation are listed below:

1. Become familiar with good bibliographies on the subject or concept.

2. Accept the nature culture of the pupils and build new concepts about the multicultures of America. Extend learning experiences to include Afro-American culture.

3. Prepare bulletin boards which introduce the concept that all ethnic groups or minorities are similar in many ways, such as having a family unit, basic needs, etc.

4. Involve the pupils at all times in the learning situations . Utilize pupils' participation throughout the teaching process.

5. Be involved yourself; let pupils see your interest and enjoyment in teaching about the Afro-American.

It is important that this resource material be used creatively but accuratley to dispell misconceptions and prejudices concerning Afro-Americans. Teaching strategies such as textbook questions and answer lessons, research without discussion methods, and "characters of history" portrayals are not adequate for teaching today's pupils about their heritage as well as the heritage of others.

---

[1] James A. Banks, Teaching the Black Experience (Belmont, California: Fearon Publishers, 1970) p.8.

Therefore, the primary purpose of this guide is to provide and suggest materials and activities which will afford an opportunity for pupils to understand themselves and the social world they live in. Teaching strategies on the historical and cultural heritage of the Afro-American are included. They are designed for use as interrelated activities in the existing curriculum. They may be implemented into any area of the curriculum: art, music, language arts, science, and especially social studies.

There is no specific time limit for each section of this guide. The discretion of the teacher and the pupils' interest should be the determining factor for days spent on a certain area. You may find that Part II provides more opportunities to involve the pupils and spend a longer period of time on it.

MAJOR OBJECTIVES

1. To provide materials which will improve understanding and appreciation of the cultural heritage of the Afro-American.

2. To provide material which will present in proper perspective significant contributions made by Afro-Americans to American culture.

3. Suggest and supply activities which will instill in pupils a sense of pride and respect for Afro-American heritage.

4. To suggest and supply activities and materials which will involve pupils in meaningful learning experiences which develop skills for differentiating factual knowledge from myths about Afro-Americans.

5. To suggest and supply activities which enable pupils of diverse backgrounds to communicate with each other — Afro-Americans and others.

6. To provide activities which will stimulate pupils' interest in further research about the Afro-American heritage.

MAJOR TERMS TO KNOW

1. Ethnic minority — a group that shares a common culture and possesses unique characteristics which enable persons who belong to dominant groups to easily identify its members and at times treat them in discriminatory ways.

2. Ethnic group — a group that shares a common set of values, behavior patterns, and other cultural elements which differ from those of the large population.

3. Assimilation — to take in and incorporate as one's own.

4. Acculturation — the process of adopting the cultural traits or social patterns of another group.

5. Discrimination — the act of showing difference in treatment (often unfavorable).

6. Segregation — the act of setting apart from others, compelling others to live, go to school, etc., apart from others.

7. Heritage — that which comes or belongs to one by reason of birth; to receive from predecessors.

8. Culture — the sum total of ways of living, the behavior patterns, values, beliefs, symbols, etc. shared in common by a group of humans and transmitted from one generation to another.

9. Racialism — feeling of racial differences, especially with reference to supposed racial superiority, inferiority or purity.

10. Racism — a practice based on the belief that human races have distinctive characteristics which determine their respective cultures, usually involving the idea that one's own race is superior and has the rights to rule others.

MATERIALS NEEDED

1. Literature:

   a. The Black Experience in America Series. Earl E. Thorpe, Columbus, Ohio: Xerox Education Publications, 1974.

      Pioneers and Planters: Black Beginnings in America

      The Lost Promise: Reconstruction in the South

      The Reign of Jim Crow: Separatism and the Black Response

      Struggle for a Nations Conscience; The Civil Rights Movement

      Pride and Power: From Watts to Mexico City

   b. Black In America. Robert C. Hayden. Columbus , Ohio: Xerox Education Publications, 1970.

   c. Negro Views of America. Donald W. Oliver. Columbus, Ohio: Xerox Education Publications, 1975.

   d. Sensitizing Teachers to Ethnic Groups. Allyn and Bacon, Inc.

Teaching Strategy #1 - "Who is the Afro-American?"

Concept: Often it is said that "all Afro-Americans look or act alike," but these stereotyped views are not fact. All Afro-Americans do not look alike, act alike, or do many other things alike. Afro-Americans have a multiplicity of physical and social characteristics.

Resources:

Booklet - "Who is the Afro-American?"
Duplicating Master and Transparency #1
Learning Experiences Lesson #1

Preparation:

Have pupils make a mosaic of Afro-Americans. Let them select and cut out pictures from old magazines and newspapers. (Ebony and Essence magazines are excellent.)

Discuss with pupils the differences they see in the mosaic.

If possible, discuss the differences observed in the classroom — pupils and teacher.

Select related films and books from Appendix A and the bibliography.

Implementation:

Have pupils read the lesson, "Who is the Afro-American?" Discuss and bring out important points about the physical features, social trends, and names that Afro-Americans are called by.

Use Learning Experience Lesson #1 and Duplicating Master and Transparency #1.

Learning Experiences Lesson #1 - Who is the Afro-American?

Objective: When you have finished at least two activities, you will make a mosaic and write a poem which display characteristics of all Afro-Americans.

Materials Needed:

Old magazines (Ebony, Essence, etc.)
Library books (poetry)
"Who is the Afro-American?" — Reading Lesson I

Activities:

1. Read — Part I — "Who is the Afro-American?" and discuss with classmates and teacher.

2. Find and cut out as many different pictures of Afro-Americans as you can. Make each show a different view, (skin color, occupation, etc.).

3. Discuss pictures of Afro-Americans collected with at least two classmates. Compare your findings with theirs.

4. Take snapshots of six Afro-Americans (ask permission) and interview each. Make a "character portrait" which tells birthplace, occupation, likes and dislikes, hobby, number in family, church, number of years schooling, etc.

5. Read at least two autobiographies or biographies of Afro-Americans. Do a family tree of each and list important events which happened in their lives.

Enrichment Activity:

Make a mosaic which displays all kinds of Afro-Americans. Write a poem about your mosaic which tells its meaning.

WHO IS THE AFRO-AMERICAN?

But who is the Afro-American today? Afro-Americans, Black Americans, Negroes, or any other name associated with African descendants, are according to the federal government, through its agency, the United States Bureau of Census, in official tabulation identified as follows:

> "A person of mixed white and Negro blood should be returned as a Negro, no matter how much the percentage of Negro blood. Both black and mulatto persons are to be returned as Negroes, without distinction. A person of mixed Indian and Negro blood should be returned as a Negro, unless the Indian blood very definitely predominates and he is universally accepted in the community as an Indian. Mixtures of nonwhite races should be reported according to the race of the father, except that Negro-Indian should be reported as Negro."

With this definition well established in American society, the Afro-American of today ranges in varied complexions, from very dark to white, from crinkly haired to silken blond, from broad featured to thin; thus, they display a picture of people with all types of physical appearances.

Many Afro-Americans in the United States are still largely of African descent. However, many others are of mixed ancestry — Caucasian, Indian, or Asian. Some, due to the lightness of their skin, are accepted as black only at their own insistence. Such a man was the late Walter White, former executive secretary of the National Association for the Advancement of Colored People. Walter White, a blond, could go into the Deep South and, by passing as a white man, safely investigate a lynching, then return to New York City and, as a black man, expose the lynchers.

The word "Negro," which is still used by many Americans, has come to have so broad a meaning only in the United States. There exist at least three general definitions of "Negro" in this country: the legal, the social, and the census.

The legal definition of "Negro" varies from state to state and even within certain states. Additional distinctions were made to regulate racial intermarriages. The social definition stated that anyone with a known trace of Negro blood, regardless of when that trace was acquired, is a Negro. Community knowledge and physical visibility are the two criteria for justifying this definition. However, individuals with an unknown or undetected trace of Negro blood have been able to "pass" as other than Negro or be assimulated into another nonblack community. The census definition, as it exists today, does not recognize the term "Negro" as such. Instead, it divides racial data into two groups — "white" and "nonwhite." Nonwhite, therefore, would include Negroes, American Indians, Chinese, Japanese, Filipinos, Hindus, and "others."

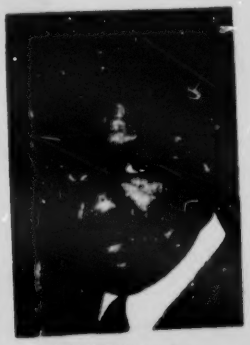
In most instances, the Afro-Americans have emerged in this country as proud and conscientious citizens even though suppressed for many years. They have pursued a variety of occupations, trades, and professions. Many are farmers; others are postmen, firemen, policemen, and waiters. Many are lawyers, doctors, dentists, nurses, scientists, and inventors. There are many who are teachers (men and women), while others are engaged in politics, business, the ministry, and social work. There are black actors, dancers, musicians, writers, singers, and painters contributing to the entertainment world of America.

Most of the Afro-Americans now living in the United States were born in this country. A small percentage are immigrants from the West Indies and other Caribbean nations; a few are native Africans. The first blacks came to the New World, just as did most of the first white men, with few or no worldly goods. Today, black men head businesses which are capitalized in the millions. There are many whose individual annual income exceeds the salary of the President of the United States. However, there are millions of black Americans who, like many white Americans, live at a bare maintenance level or in extreme poverty. Afro-Americans range from laborers and farmers to stars of the theater, movies, and television; to champions in the field of sports; and to generals of the army.

As citizens of the United States, Afro-Americans and their way of life are much the same as those of any other American. They have a rich heritage of cultural accomplishments and contributions. Their life is filled with roots of sorrow, yet bursting with pride in today's stride toward dignity and success.

Prominent Afro-Americans of Atlanta are found all over this nation in roles of distinguished merit. Many of them are held in high esteem by officials of many different countries around the world.

MAYNARD H. JACKSON, JR.
Mayor
Atlanta, Georgia



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Pres. and Chief Exec. Officer
Atlanta Life Insurance Co.

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U. S. Representative
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Concert Singer,
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Executive Director
National Urban League

NEGRO

COLORED

BLACK

AFRO-AMERICAN

What Name?

About forty years ago an angry high school student wrote a letter to The Crisis. This was a magazine published by the National Association for the Advancement of Colored People (NAACP). The student objected to the magazine's use of the word Negro to refer to Americans of black African descent.

> 'The word "Negro," or "nigger," is a white man's word to make us feel inferior . . . . I hope that by the time I become a man, that this word, "Negro," will be abolished.

W. E. B. Du Bois, editor of The Crisis, replied:

> 'My dear Roland:
>
> Do you not make the all too common error of mistaking names for things. Names are only ways to identify things. Things are the reality that counts. If a thing is despised, you will not alter matters by changing its name. If men despise Negroes, they will not despise them less if Negroes are called "colored" or "Afro-Americans". . . .
>
> But why seek to change the name? "Negro" is a fine word. . . it is much better and more logical than "African" or "colored" or any other name. Of course, it is not "historically" accurate. No name ever was historically accurate: neither "English," "French," German," "white," "Jew," "Nordic" nor "Anglo-Saxon." They were all at first nicknames, accidents, and they became accurate because people used them over and over. In this sense "Negro" is quite as accurate, quite as old and quite as definite as any name of any great group of people.
>
> Suppose now we could change the name. Would the Negro problem be suddenly and eternally settled?. . . The feeling of inferiority is in you, not in any name. . . .
>
> Your real work, my dear young man, does not lie with names. . . . Your real work as a Negro lies in two directions: First, to let the world know what there is fine and genuine about the Negro race. And secondly, to see that there is nothing about that race which is worth contempt; your contempt, my contempt, or the contempt of the wide, wide world.

> Get this then, Roland, and get it straight even if it pierces your soul: a Negro by any other name would be just as black and just as white; just as ashamed of himself and just as shamed by others, as today. It is not the name — its the Thing that counts. Come on, Kid, let's go get the Thing!'

The word Negro has a long history. The Spanish and Portuguese began the African slave trade in the 1400's. They called black Africans Negroes because negro means black in their languages. The slaves seem to have preferred other names. They called themselves Africans or blacks.

During most of the 1800's Afro-Americans preferred the term colored. In this century, until recently, most blacks called themselves Negroes. Some, especially older ones, still do. But many others do not.

Those who dislike the word Negro believe that it reminds people of slavery. Some people in this group prefer Afro-American. Others prefer African-American. They point out that many Americans are called by the name of their ancestor's land. Italian-American, Irish-American, Polish-American.

Others prefer the word black. Men in groups like the Black Panthers use the word proudly.

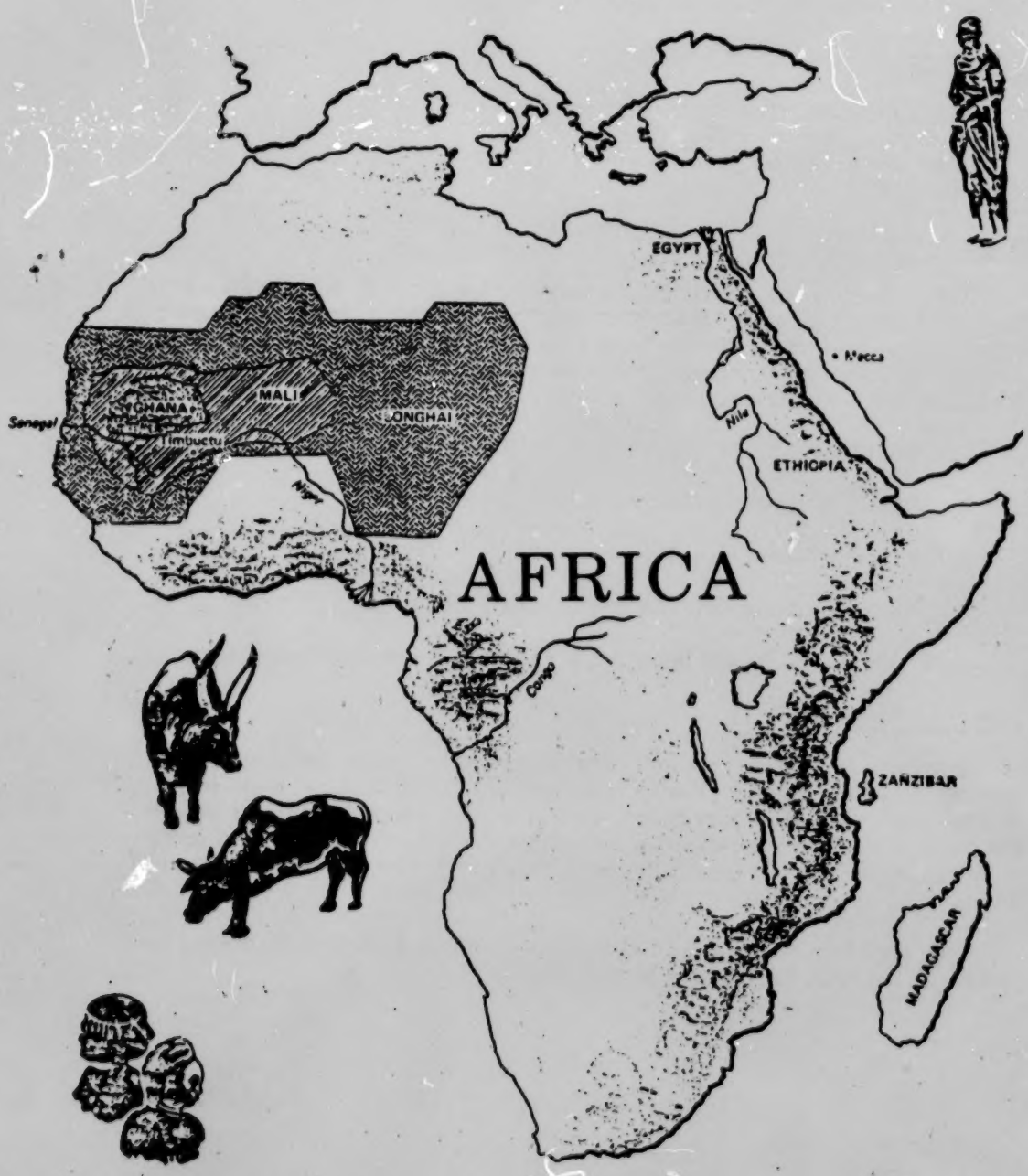
Still others use more than one term. The historian C. Eric Lincoln has said, "I use 'black' when talking to young people, and 'Negro' when addressing those past 40 who are comfortable with that term. In writing, I find myself shifting from 'Negro' to 'Black American.' "[1]

Negro? Black? Afro-American?" People feel strongly about names, but names are not truly the problem of our times. How the black American looks at himself and how he is accepted by whites is much more important than what he is called. He has contributed much to his country. Now will he finally take his place as a free and equal citizen?

---

[1]Shapiro, Alan, et. al., America: Land of Change Black, (Chicago: Science Research Associates, Inc., 1970) pp. 7-9.

AFRICAN HERITAGE



Teaching Strategy #2 - "African Heritage"

Concept:

Many misconceptions and myths have been taught to pupils about the Africans who lived on West Coast Africa before the slave trade began. Most true facts about Ancient African nations were either left out of textbooks used in the classrooms or severely distorted. Therefore, a great need for factual knowledge exists in the classrooms of today.

Resources:

Reading Lesson #II — "African Heritage"
Filmstrip: Search for Black Identity
Duplicating Master and Transparency #2 and Learning Experience Lesson #2.

Preparation:

Read Lesson II, "African Heritage," and introductory statement, "Africa Before the Slave Trade," in duplicating book. Preview filmstrip before lesson is started. Have a large map of Africa where it can be seen by pupils. Discuss with pupils their conception on ancient Africa. Ask questions like the following:

1. Where was Mali?
2. Did ancient African kingdoms have universities?
3. Who was Mansa Musa?
4. Were Egypt and Ethiopia great ancient kingdoms?

Select related films and books from Appendix A and the bibliography.

Implementation:

Introduce lesson by showing the filmstrip. Discuss it with pupils. Discuss Reading Lesson "Africa Heritage" and vocabulary with pupils. Assign silent reading. Distribute copies of master sheet #2, "Africa Before the Slave Trade." Have pupils use resources to find answers. A small group of slow learners may view filmstrip, "Search for Black Identity," Part I again.

Use Learning Experience Lesson #2. Duplicate copies, distribute to pupils. Allow time for activity presentations.

Learning Experiences Lesson #2 - African Heritage

Objective: When this lesson has been completed, you will write about, dramatize, and display the ancient African Heritage of the Afro-American.

Materials Needed:

Library books
Film strip — "A Search for Black Identity"
Maps
African Heritage — Reading Lesson #1

Activities:

1. Read Reading Lesson #II and discuss with classmates and teacher.

2. Find where the ancient kingdoms of Africa were on a map. What modern nations are there now? Discuss with at least five classmates the influence of these ancient kingdoms still found in these areas, if there are any.

3. Discuss with your classmates the contributions made by the ancient kingdoms of Africa to civilization.

4. Make a map of the ancient kingdoms of West Africa — Ghana, Mali, and Songhay. Use pictures to show the major contributions of each kingdom. Show the approximate date each took place.

5. Read at least two books on the ancient kingdoms of Africa. Write a brief report on one of them. Include all important events, dates, and people.

Achievement Activity:

Role play Mansa Musa's great march to Cairo, Egypt.

Make a display of all the contributions made by the ancient kingdoms of Africa and show the modern things which are similar.

READING LESSON #2

AFRICAN HERITAGE

For many centuries before America was discovered, African people had been developing their own unique customs, traditions, and skills. These cultural traits were the background that the Negro captive brought to the Americas with him, though he was often forced to forget these traditions. Therefore, the history of the Afro-American stretches far backward in time.

The masters of Africans brought to the New World as slaves knew little about their homeland and customs. The whole past life of the newly bought slave was unimportant to his owner. It did not matter whether the slave had once been the ruler of a village state or a chief of a large tribe. Only his use as a laborer mattered.

While life was primitive in some areas of Africa, studies of African history show that many sections were well organized states and kingdoms. West Africa was one of these areas and developed magnificent, wealthy empires which glowed in splendor. It was from West Africa that the majority of slaves to the New World came.

Great kingdoms of the Nile Valley were developed. Also, kingdoms such as like the Egyptian Dynasty, the Kuchite Kingdom, and the great kindgom of Ethiopia, which still exists today as a nation, flourished in Africa.

AFRICAN EMPIRES

REGIONS OF THE SUDAN

WEST AFRICA KINGDOMS

The Western Sudan is that region of Africa where the continent bulges westward into the Atlantic Ocean. Here important kingdoms grew strong. Three of these, Ghana, Mali (or Melle), and Songhai (or Songhay) flourished for a period of time and then were overthrown. Each was well located along the trading routes that crossed the Sahara. Gold and salt were the two most important products that passed along these routes. The power of each kingdom was gained by getting control of the trade routes and, in turn, control of the gold and salt trade. The income gained from this source, plus that from agriculture, crafts, tribute, taxes, and tolls (money paid to travel on certain roads), made Ghana, Mali, and Songhai each rich and powerful, one after the other. Important traditions that influenced the culture of Africa were developed by the kingdoms and entered the heritage of the people. However, this rich and accomplished heritage was unknown to the American slaveowner.

Ancient and modern territories of Western Africa.

Ghana

The first great West African kingdom that we have real and detailed facts about is Ghana. It was not in the same areas as the modern Ghana and existed as an old and thriving kingdom in the 700's A.D. It was first written about by an Arab writer. Most of the accounts in tradition say Ghana goes back to the 200's A.D.

Ghana was ruled by kings who had great power during the 800's, 900's and 1000's. King Tenkamenin was the strongest king to rule Ghana. He was very wealthy and lived in a beautiful castle. Splendid pieces of sculpture stood in the homes, bright pictures hung on the walls, and the windows were worked in graceful designs. King Tenkamenin also had magnificent temples to gods built and splendid tombs erected to honor former kings.

Some of the people in Ghana made their living by farming and raising sheep and cattle, while others carried on a rich life of trading. Ghana had rich deposits of gold which attracted traders from far away places. The merchants would trade gold, rubber, and ivory for textiles, sugar, brass, salt, and wheat brought from other lands.

In 1076 a band of new converts (people who became members of a new religion) to Islam invaded Ghana and it lost most of its power. The new Moslems caused such great disturbances that Ghana never regained its strength as an independent kingdom.

Mali

After the influence of Ghana became less powerful, Mali took over the trade routes and reached its greatest power between 1200 and 1400. Agriculture was the main way of living for the people of Mali. Some were also weavers of great skill, while others became traders of gold supplied by rich gold mines.

Mansa Musa was the most famous ruler of Mali and ruled under the strong influence of Islam. He became king in 1307 and carried out the Moslem dream of making a pilgrimage to Mecca. In 1324, about 60,000 persons went with Mansa Musa on his trip to Mecca. The caravan included important officials, soldiers, royal secretaries, and servants with over five hundred slaves walking in a long train, each carrying a staff of pure gold. The king paid for the trip with 24,000 pounds of gold. There was so much gold that more than 80 camels were used to carry it. He caused a mild inflation in Cairo, on his way to Mecca, with his lavish spending.

The empire of Mali began to break down into smaller tribal kingdoms after the 1360's due to civil wars. Mali had taken tribute (money, goods, gold, etc.) from a subject state to the east of it, Sonhai (Songhay, during its peak). Timbuktu was a city found in this area and was the center of learning and culture during the reign of Mali. Songhai was able to overrun Mali by the mid-1400's and set itself up as a new and powerful kingdom with control of the trade routes.

Songhai

Songhai was the largest and strongest kingdom of the three West African kingdoms. It got the traditions of farming, commerce, and mining from Ghana and Mali which contributed to an exciting and varied culture. Songhai had rich gold deposits also which attracted traders and trade from European and Asian countries. With a foreign trade going, important contacts with people from different lands were made and ideas and products were exchanged.

Education was an important factor in the progress of Songhai. A Moslem university, The University of Sankore, in the city of Timbuktu, was known throughout the civilized world. Students studied law, surgery, literature, and history at this great university. When black scholars from the University of Sankore visited the Moslem university in Cairo, the Egyptians were amazed at their knowledge. Some of the scholars remained in Cairo to teach at the university there.

The greatest king of Songhai, the Moselm Askia Mohammed, began his reign in 1493, just one year after Columbus discovered America. His kingdom was as great as any European country during that same period. Ashia Mohammed established new schools of learning by accepting the ideas of many scholars and scientists.

He set up an administrative system that governed the empire and elected governors to rule the separate provinces of the kingdom. He improved banking and credit. He set up new laws and rules and pushed justice. He extended the boundries of the empire and improved his armies. He brought back the influence of Islam. Another city, Gao, was the chief commerical center while Timbuktu was the center of learning.

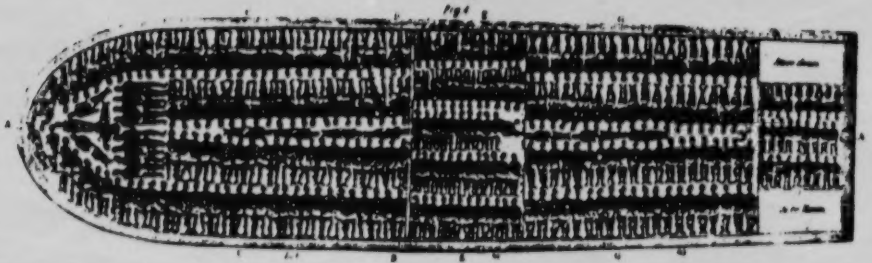
In 1529 Askia Mohammed's oldest son took the throne away from him and Songhai was never great again. The Moors, who were Moslems from Morocco, overran Songhai toward the end of the fifteenth century and the culture and civilization was destroyed. European traders soon moved in on the west coast of Africa and later brought about the horrors of a new trade which had not been known before: slavery.

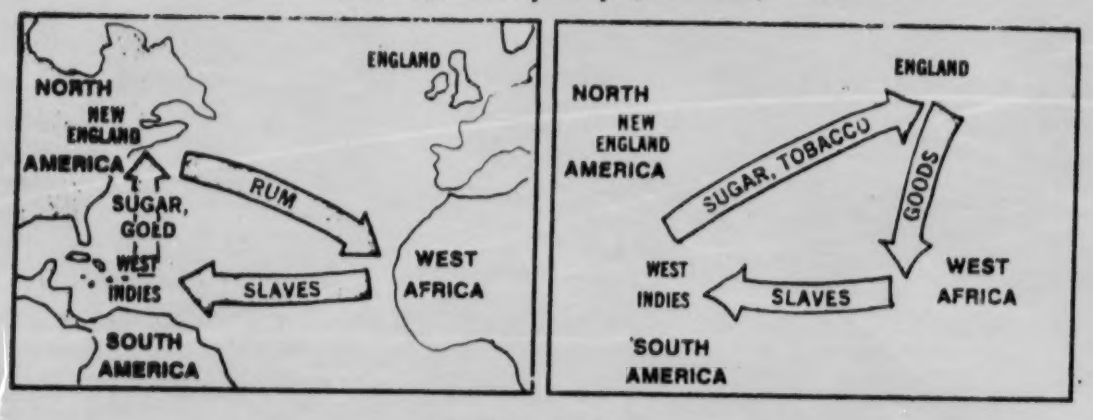
CHRONOLOGY OF SIGNIFICANT EVENTS IN AFRO-AMERICAN HISTORY FROM AFRICAN BEGINNING TO 1591

Year		
1,750,000	B.C.	Place of origin of the human species in East Africa substantiated by fossil remains at Olduvai Gorge.
6500	B.C.	The Nile valley inhabited. Gave birth to Egyptian civilization.
3400	B.C.	Egyptian dynasties began with Menes.
2900	B.C.	Famous pyramid at Giza erected.
1730-1580	B.C.	Hyksos invaders from the East ruled Egypt.
1580	B.C.	The 18th Egyptian Dynasty founded by Aahmes. Nefertari, his queen.
900 B.C.-300	A.D.	Nok culture developed in the central plateau of Nigeria.
751-656	B.C.	Egypt became a colony of Ethiopia during the 15th Dynasty.
668-663	B.C.	Reign of Taharka, the greatest of Ethiopian kings.
500	B.C.	Rise of the Kushite kingdom of Meroe in what is now the northern part of the Republic of Sudan.
250	B.C.	Beginning of the 2nd century A. D. Kushite empire at its height.
300	A.D.	Beginning of the Kingdom of Ghana in West Africa.
320	A.D.	Axum accepted Christianity.
800-1076	A.D.	Kingdom of Ghana develped into a great empire.
1235	A.D.	The founding of the kingdom of Mali.
1307-1332	A.D.	The Mali kingdom reached its height during the reign of Mansa Musa.
1355-1591	A.D.	The founding and development of the kingdom of Songhai.

SLAVERY

"A PEOPLE UPROOTED"





The Triangular Trade

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Teaching Strategy #3 - Slavery

Concept:

Slavery, as it was practiced in the Americas, was one of the most inhuman acts performed by civilized man. Black people by the thousands were snatched from their homelands to toil at hard, painful labor in a strange, new land without any compensation. However, the spoils of this tragic saga were not all bad, for out of oppression and suffering came great deeds of valour and strength from the Afro-Americans.

Resources:

Reading Lesson #III "Slavery"
Duplicating Masters #3, #4, #5 — "The Black American — Past and Present"
Transparency #3 optional
Related tapes — "Silhouettes in Courage"

Preparation:

Read all materials before starting this lesson.

This unit should not be dwelled upon. It is only included because of its significance in the cultural heritage of the Afro-American.

Discuss the positive outcomes of slavery made by Afro-Americans, such as music style, inventions, abolition movements, etc.

Select related films and books from Appendix and the bibliography.

Implementation:

Discuss Reading Lesson III, "Slavery" and assign silent reading. Slow learners should listen to recording. Distribute copies of masters #3, #4, #5. Allow sufficient time (one or two days) for research. Discuss with class after assignment is completed.

Duplicate Learning Experiences #3 and distribute to class. Assign periods for class participation of activities.

Extended Resources:

Read a "Slave narrative" to pupils. Allow for discussion. (See appendix)

Learning Experiences Lesson #3 - "Slavery"

Objective:

After completing this lesson, you will be able to role play, tell about, or dramatize the major conditions of slavery in North America.

Materials Needed

Library books
Reading Lesson IV "Slavery"
Maps

Activities

1. Read Lesson IV — "Slavery" and discuss each subsection with your classmates and teacher.

2. Make a chronological chart of the major events which took place during the period of slavery in North America.

3. Make an oral report to your class on one Afro-American who participated in some act against slavery.

4. Role play an escape by slaves through the Underground Railroad.

5. Read at least two stories about people who were slaves (example: Uncle Tom's Cabin). Dramatize your favorite scene or role for your classmates.

6. Compare slavery with communism. Display your findings on a poster.

7. Write a short report on one of the abolitionists. Read it to your class.

8. Identify the slave states of the United States on a map. Explain how slavery in these states has effected the life style of Afro-Americans who live in them; those who have migrated to other states. State reasons for Afro-American migration from slave states.

Extended Activities

Write and present a skit on the conditions of slavery with your classmates. Bring out the most important happenings during this period of American history.

READING LESSON #3

SLAVE TRADE: AFRICAN AND EUROPEAN

Today, slavery in any form is incomprehensible. It is, however, necessary to understand the history of slavery and the two opposing heritages of slavery. Slavery existed among the Africans for centuries as a domestic institution. It was not a slave's economic value that was important, but it was a slave as a symbol of prestige and political power that was valued.

Every society develops a system for restricting and controlling criminals, war captives, and political enemies. Africans made such persons slaves. To them this meant removing them from their own kinsmen and attaching them to a nonkinship group where they would serve and be secured. Therefore, the term "slave" referred to those who were attached to a nonkin group with different rights and positions within the nonkin group. These were sometimes very important positions. Those who were slaves were either captured in war or sold by their own kinsmen as a form of banishment. However, they could and did become members of a new kinship group through intermarriage and extended family relationships. Indigenous African slavery, until the 18th century, involved relatively few persons because captives were few and extended kinship groups tended to control their members.

European slavery, in contrast, developed from an economic basis. Slaves were considered to be of economic value and were traded to pay debts or produce goods and services. European slavery had a different history and led to totally different conditions.

When the European system of slavery met the domestic family system of Africa, drastic changes took place. Africans customarily sold slaves. Europeans customarily bought slaves. But the idea each had about slaves was totally different. European nations in the 15th and 16th centuries developed economic and political power, and in so doing created a new institution — New World Slavery.

The Portuguese and the Dutch in the 1400's and the Danes and the English in the 1500's established coastal trading areas in Africa in cooperation with Swahili contractors and other chiefs. These chiefs organized inland tribes who, in turn, raided tribes further and further toward central Africa as the demand for captives grew. The African kinship and chief system fell, and the power structure changed rapidly. The Ashanti, Yoruba, Dohomey, and the Kongo empires grew strong on this new export economy to the disadvantage and destruction of other smaller and weaker kingdoms.

A combination of the Church, industrialization in Europe with new demands for labor, and antislavery leaders brought about the end of slave trade in western Africa in the 18th century. East African slave trade continued for another century before finally ending. However, the institution of domestic slave trade continued in some areas of Africa until the 1900's.

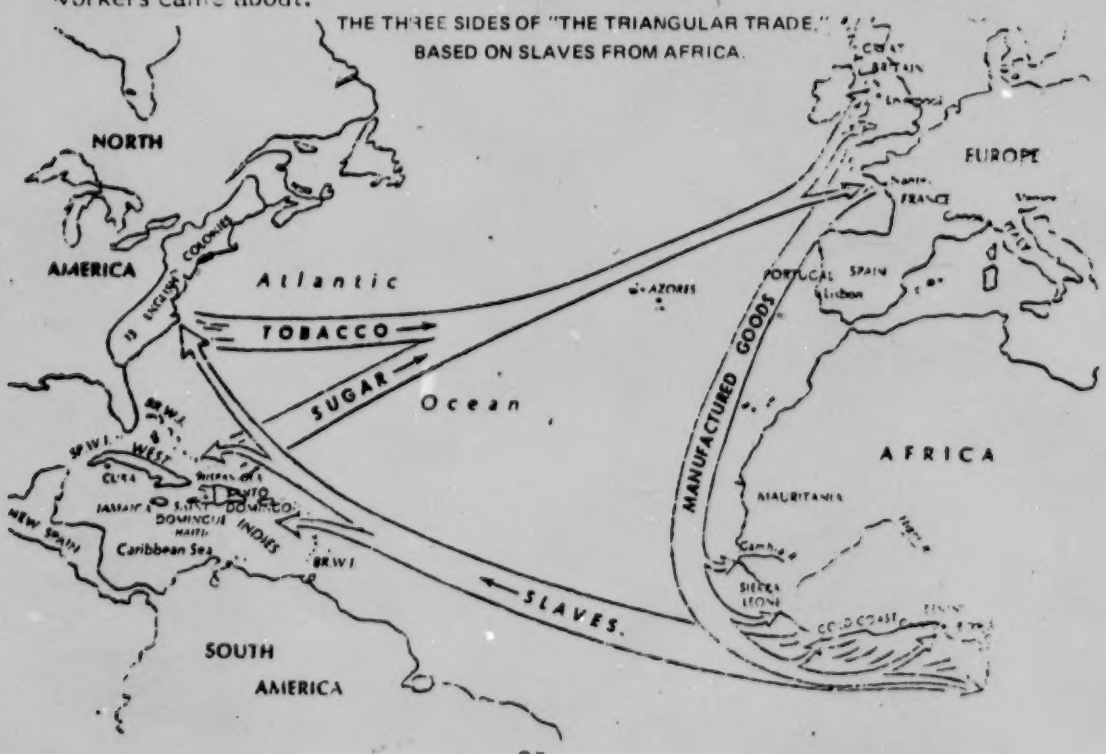
SLAVERY

When the first European explorers came to the New World, black men were with them. Pedro Alonzo Nino, a black navigator of one of Columbus' ships on the voyage in 1492 to America, was the first. There were also black men with Balboa when he discovered the Pacific Ocean in 1513 and with Cortez when he conquered Mexico for Spain in 1521. The Moor Estevanico, who was called "The Black Spaniard," was a member of the Spanish expedition that explored Florida in 1528. Black men also traveled to the New World with French explorers.

A Dutch ship landed at Jamestown, Virginia, in 1619 and deported twenty indentured servants, not twenty slaves. Indentured servants worked for a certain number of years to pay for their trip to the New World. They were both black and white and usually took about five or ten years to become free from services.

There were no roads or towns and no fields to raise crops and livestock when the first English settlers came to North America. They had to work hard to clear land and raise the first crops.

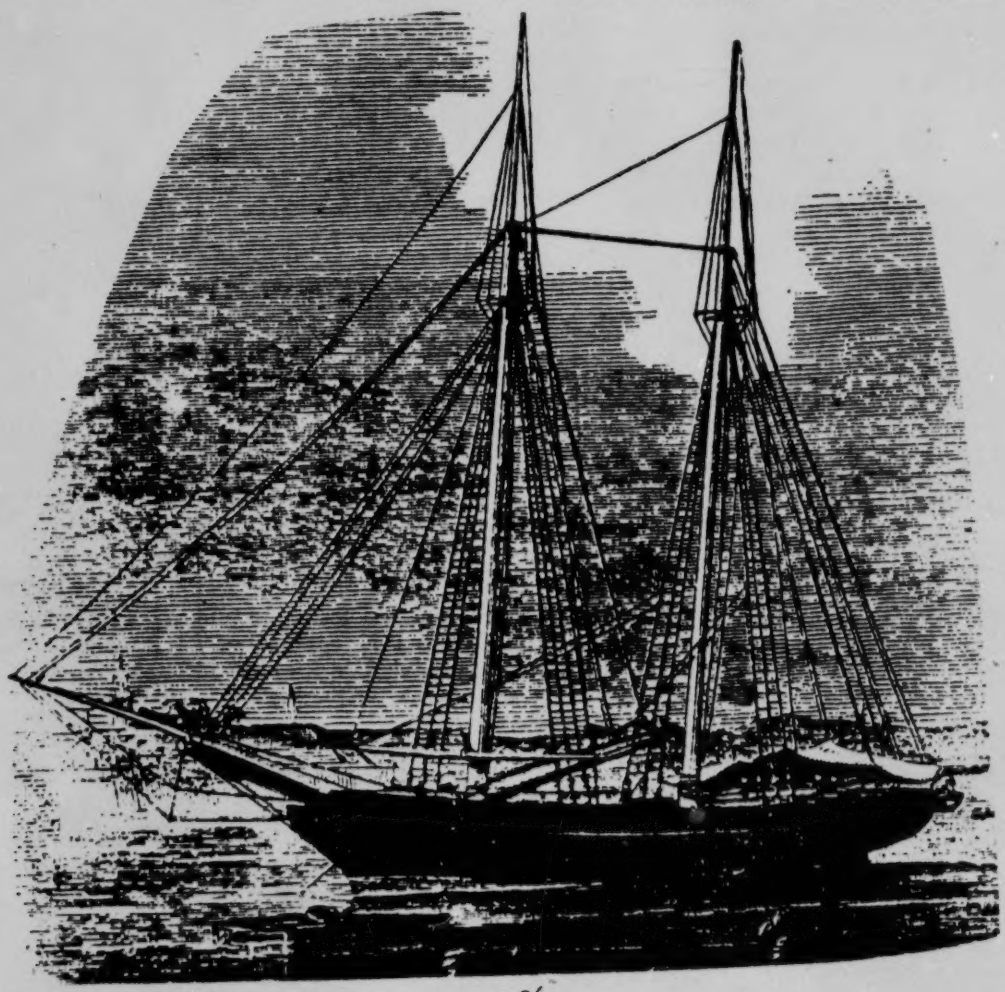
After a while, the settlers realized that they needed more help and began to bring indentured servants from England and other countries to labor in the fields. The only problem with this was the indentured servant only worked a few years and was free afterwards to work for himself only. Therefore, as the colonies grew, the need for a large dependable supply of workers came about.



Indians were made slaves at first but this effort failed. It was difficult to capture them and difficult to make them work once they were caught. The Spanish colonist on the Caribbean islands tried to make slaves of the Indians who lived there, and within fifty years they had completely destroyed the total population. After this failure, the Spanish colonists began to import black slaves from Africa. They were importing 10,000 a year into the West Indies by 1540. The Spaniards had brought African slaves to the New World for nearly a hundred years before the English colonies were found in North America.

Because they too failed in their efforts to use indentured servants and enslave Indians, the English colonists had to find another supply of labor. They began to import African slaves.

These slaves were brought to the New World in crowded ships which were often breeding places for disease and sickness. Many slaves died from the cruel treatment received on the voyage to America. Slaves were often chained together and packed below the decks of a ship for six weeks, the average time for crossing the Atlantic Ocean. They did not get enough food or water. Proper food supplies would have taken space that could be used for more slaves! The horrible conditions aboard the slave ships meant quick death for many men, women, and children on their way to the New World.



When the slaves arrived in the New World, an auction was usually held, and the slaves were sold to the highest bidder. The slave merchants bought and sold slaves for a profit. They would often have their own slave stockades at trading posts where the slaves were displayed. Others were displayed in taverns, warehouses, and jails.

If merchants moved their slaves from one place to another, they were chained together in what were called coffles. Often planters would go to a trading post and wait on a slave coffle to pass through. Slaves were also advertised in newspapers and posters.

A slave was sold for a certain price according to his age, health, sex, and training. Healthy slaves between the ages of 18 and 30 were very valuable. A blacksmith who lived in a Georgia town, sold for $2,245 in 1860. This was very high to pay for a slave, but his ability to do valuable work raised his price.

Field hands sold for more when the price of cotton was high. A slave market in Macon, Georgia, in 1837, priced its slaves from $250 to $1,250 each. Prices also varied from one colony to another. The price went up often before slavery ended.

Most of the slaves brought to North America were used in the South to work in the fields. They worked on large plantations, in most cases, because small farm owners could afford only about four or five slaves.

The major slave states were Virginia, Maryland, Delaware, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Alabama, Mississippi, and Louisiana. The major crops grown on the plantations were rice, tobacco, indigo, sugar cane, and cotton. The best farmland was in the South; therefore, this is where most of the slaves were needed.

Slaves were used on large plantations.

Slaves were also owned in the North but because of the land and weather they were not needed in great numbers to work in the fields. Instead, they were usually used on jobs such as fishing, whaling, manufacturing, and shipbuilding. Some of the ships built in the Northern colonies by slaves were used to bring more Africans to the New World as slaves.

Other Northern slaves were skilled craftsmen. There were black printers, cabinetmakers, and goldsmiths. Some blacks did work on farms of the New York Dutch settlers, but they were chiefly factory workers and shipbuilders or house servants.

Slave codes were developed by all of the colonies to govern the behavior of their slaves. They were to control the slaves and prevent them from rebelling. The most severe codes were generally found in the colonies where large numbers of slaves lived.

THE BLACK MAN AND THE REVOLUTION

Between 1775 and 1782 during the American Revolutionary War, many slaves gained freedom. At first, the colonial government did not want blacks to fight in the colonial forces. For their services, they were promised their freedom and paid $50 by the government. These black men served whenever they were allowed. They fought battles in Concord, Lexington, Bunker Hill, and other places where needed. About 5,000 black men fought in the Revolutionary War. Some slaves became free by escaping to the British army.

The Battle of Bunker Hill. At least 15 black men were known to have fought in this famous Revolutionary War battle.

A black man named Crispus Attucks was the first person killed in the Boston Massacre of 1770, one of the incidents which came just before the Revolution. Attucks was a runaway slave who worked as a seaman and a laborer. His name is on a monument in Boston honoring the five men who died in that historic event.

The Boston Massacre of 1770, in which a group of British soldiers fired into a crowd of American colonists, killing five men. The first to die was Crispus Attucks.

SLAVE CODES

Black people could not own property or a weapon under the slave codes. They were not allowed to meet in groups without a white person being present. At a specific time each night, black people had to be off the streets in towns and cities. They were not allowed to buy or sell goods, or move from one place to another without the permission of their master. A

FAMILIES COULD BE BROKEN UP

slave charged with a crime against a white person could not defend himself because he could not testify against a white person in court. If a slave violated these laws, he was usually severely punished, and in a few instances even put to death.

Southern slaves were not allowed to marry and many times could not even choose their own mates. They were usually paired with a mate chosen by the master. Children were often separated from their parents when either the parents or the children were sold to new masters. Children born to slave mothers were always classified as slaves; it did not matter what the race of the father was.

SLAVE REVOLTS

Negroes resisted slavery and tried everything they could to overcome their enslavement. They would sometimes try to kill their masters with poison or plot a rebellion. Sometimes they would even kill themselves to escape the chains of slavery. The slaves who would rebel or try to kill their masters were punished severely. When caught, they were usually burned alive, hanged, or killed some other way.

A slave named Gabriel Prasser organized a rebellion in 1800 near Richmond, Virginia, which involved more than one thousand slaves. It was not a success, mainly because two slaves told the plans. Prasser and thirty other slaves were killed.

About forty-seven other black slaves were killed in 1822, when Denmark Vesey, a freed Negro, led a rebellion in South Carolina. This one failed also because the plans were given away.

Nat Turner, a slave, led a rebellion in 1831 in Virginia. He and his group began by killing Turner's master and the master's family. Before they stopped they had killed sixty whites. When they were finally overtaken by state and federal troups, 100 slaves were killed. Turner and sixteen others were executed. In all there were about 200 known rebellions before slavery ended.

Slaves also did other things to resist slavery. They would pretend to be sick in order to avoid work in the fields. They would set fire to the plantations, beat the farm animals, or damage the crops in the fields. They would sometimes resist by stealing from the master. They felt that most of the things taken belonged to them anyway. They used any means they could to show their dislike for slavery.

Slaves knew that they would receive the same reward whether they worked hard or as little as possible. Therefore, they did not develop a great desire for work. People must receive some reward for working, such as money, praise, or comfort, to develop a desire to do so. Nobody could possibly have wanted to work under the extreme conditions of slavery.

Nat Turner, Rebel for a Cause

Nat Turner was a slave who believed that God had told him to rebel against slavery and free his black brothers and sisters. Slave owners who ruled the South could not forget Nat Turner. He felt that he was not guilty of anything because he did not feel guilty. But guilty or not, his revolt threw the whole South in a state of fear, a fear of other revolts. The winter after Turner's revolt, slaves all over the South were arrested. Many were executed or beaten because of their masters' fear of rebellion. These revolts brought their clear meaning to the South. Slaves were not willing to remain in chains and would die if there was no other way to end their slavery!

THE RUNAWAY SLAVE

Of all the ways slaves got freedom from their masters, running away was the most common method. They had to have both luck and courage because their owners would do almost anything to track down and recapture them. Runaway slaves usually traveled on foot at night using the North Star to guide them to places where slavery was not practiced. These places were usally northern cities where it was easy to hide because the people felt sorry for the slaves.

Some slaves did not stop in the northern states but went on to Canada. Wilberforce Colony near London, Ontario, was established by blacks in 1829. They built homes, schools, and churches on 25,000 acres of land which they bought.

William King founded the most successful black colony in Canada. King was a Presbyterian minister from Louisiana. He took his family and his fifteen slaves, which were given him when he married, and went to Canada where he freed the slaves.

As early as 1839 a number of Texas slaves had escaped to Mexico and developed a colony in the border town of Malamoros. Some from Louisiana also escaped to Mexico.

A "station" on the Underground Railroad.

However, before these successful feats of freedom were made, the new Federal government of the United States passed a law regarding a runaway slave. This law was known as the Fugitive Slave Act of 1793. It said that a slave who had run away had to be returned to his master if caught. It also stated that a person who helped the runaway slave could be fined as much as five hundred dollars. This was a large sum of money in those days and a person would have to work a year or more to earn it. In 1850, a second Fugitive Slave Law was passed which doubled the fine and added the threat of six months in jail. The government of the United States used its power, in this instance, to help the slaveowners.

These laws allowed slaveowners and their workers to catch runaway slaves. If caught, the slaves were brought before a judge who determined if they were "fugitives." They were returned "home" if his decision was yes. This "hearing" was not a trial and produced a strange and terrible business known as slave-catching. Slave catchers went from one free state to another looking for black people. Often they would catch a runaway, but many times they would grab a free Negro or a runaway who had been in the free state for years. This was kidnapping! This practice shocked white people all over the North and they began to take steps against the hunting of fugitives.

A Slave Tells of His Fears

"No tongue can tell the doubt. . . a slave feels when making up his mind (to escape). If he makes an effort and is not successful, he must be laughed at by his fellows, he will be beaten. . . by his master, and then watched and used the harder for it all his life.

"And then, if he gets away, who, what, will he (then) find?. . . All the white part of mankind that he has ever seen are enemies to him and all his kindred. How can he venture where none but white faces shall greet him?"
Lewis Clarke, a slave who escaped from Kentucky.

After passage of the Fugitive Slave Act of 1850, black Americans became increasingly militant. In Christiana, Pennsylvania, black men defeated a group of slave hunters.

THE UNDERGROUND RAILROAD

By 1830 thousands of people, black and white, were busy at work helping runaway slaves reach freedom. Thousands of slaves were helped to escape each year and in thirty years at least 50,000 had escaped to free states or Canada. The way they traveled and the routes they followed are well known today. These escaping slaves used many railroad terms such as, "passengers," "freight," or "packages" for themselves. The places where they were hidden such as, homes, churches, barns, cellars, attics, and secret rooms were called "stations" or "depots." People who helped the escaping slaves were called "conductors."

For fugitive slaves, a late start on Saturday was the best time to leave because he would not be looked for until Monday. The first stop would be a "station" where the "conductor" would come and arrange for passage to the next "station." This continued until freedom was reached. Many times the North Star was the only guide to show the direction north. The Big Dipper was used to find it and became known as "The Drinking Gourd." Slaves sang a song about it which is still sung today.

A group of blacks heads toward freedom along the Underground Railroad through a rainy night. Volunteer "conductors" led the slaves to freedom through back roads and a system of hideouts. The conductor at far right carries a pistol in his pocket for protection in event his party is intercepted.

Follow, follow, follow the Drinkin' Gourd,
Follow, follow, follow the Drinkin' Gourd,
For the Old Man is a-waitin'
For to carry you to freedom,
Follow the Drinkin' Gourd.

Harriet Tubman, a black woman, was the best-known conductor of the Underground Railroad. She was one of eleven children and had been born a slave in Maryland. She lived in a small one-room cabin with her whole family.

When Harriet was about 28 years old, in 1849, she ran away from her master. Fleeing north through Delaware into Pennsylvania, she spent a year in Philadelphia. She described her first moments of freedom as, "I was free and I couldn't believe it. There was such a glory all around, and the sun was shining through the trees and on the hills. I was free!" Along the way to freedom, she was helped by Quakers and learned about the working of the Underground Railroad. Harriet met William Still, a free Negro in Philadelphia, who was a leading Underground Railroad worker. They became close friends and she decided to work with him.

ABOLITIONISTS

Sojourner Truth — Speaker for Freedom. A state law in 1827 freed the few slaves in New York. One of them was a young woman named Isabella. She decided to spend the rest of her life working to free other slaves. She felt her own freedom was a gift from the God she loved. It had given her a new life. "I felt so tall then. . . I felt as if the power of the nation was with me." She took a new name — Sojourner Truth. To sojourn is to stay in one place for a short time. She did just that, going on foot from place to place to tell people the truth about how wrong slavery was.

William Lloyd Garrison. William Lloyd Garrison lived in Boston. He became one of the country's best-known white abolitionists. On January 1, 1831, he began to publish a newspaper. He called it The Liberator. To liberate means to set free. Garrison raised money from his many friends. Among them was the rich James Forten. Garrison hoped to use his paper to awaken all white Americans to the evils of slavery. Then, he was certain, they would join to set all slaves free. David Walker and others were ready to find freedom through violence. William Lloyd Garrison felt reason could do the job. He would show how wrong it was for one man to own another. Once all people understood that, the laws would be passed to end slavery. He was ready to spend his life at this task. "I will not retreat an inch," he wrote. "And I will be heard." The newspaper was his chief work, although he also helped begin the New England Anti-Slavery Society. Two years later he was one of those who set up the American Anti-Slavery Society.

William Lloyd Garrison, abolitionist

Sojourner Truth was an abolitionist lecturer

John Brown at Harpers Ferry. In 1859 John Brown decided it was time to free the slaves by force. He and eighteen other men, among them his five sons, went to Virginia. They entered the little town of Harpers Ferry. There they captured the government arsenal — the building in which guns and ammunition were stored. Brown planned to spread the word to nearby slaves that the time for freedom had come. He hoped they would run to join him. With guns they could begin a slave revolt that would seep through the South. Then the days of slavery would have to end. But John Brown was wrong. The slaves did not join him. Perhaps their fear of their masters was too great. Perhaps they did not trust this white man who promised so much. The next day a company of United States Marines arrived. The soldiers, led by Colonel Robert E. Lee, quickly captured the arsenal. Ten of John Brown's men were killed. He was wounded. Six weeks later, after his trial, he was hanged. John Brown's Raid, as it was called, frightened the South and shocked the North. Yet it made all people face the question: What must be done to free the slaves?

Frederick Douglass. The best-known Negro abolitionist was Frederick Douglass. His real name was Frederick Augustus Washington Bailey. He was born in 1817 the son of the slave Harriet Bailey. He became the slave of Thomas Auld. Young Frederick was very bright. Mrs. Auld began to teach him to read. Then her husband found out what she was doing and made her stop. Most slaveowners felt it was dangerous to teach slaves to read and write. But Frederick had learned enough so that he was able to teach himself from then on.

Until his death in 1895, Douglass was the most important Afro-American in the United States. He wrote and spoke, first for freedom and then for equal rights for all. He helped escaping slaves on their way to Canada. He planned and led "sit-ins" and "freedom rides" on New England trains. During the Civil War he raised black troups for the Northern armies. His own two sons were among these soldiers. Douglass was a friend of William Lloyd Garrison and John Brown. He advised Abraham Lincoln. He became a governmental official in Washington, D. C. Later he was this country's minister to Haiti. Until he died, Frederick Douglass spoke to the world as a great leader of his people.

CHRONOLOGY OF SIGNIFICANT EVENTS FROM 1420-1852 A. D.

Year	
1420	Portuguese exploration of Africa encouraged by Henry the Navigator.
1441-1442	Antonio Gonsalvez brought back 10 Africans to Portugal.
1482	Portuguese built the first slave trading fort at El Mina, Gold Coast.
1492-1546	Blacks with the Spanish and Portuguese were among the first explorers to come to the New World.
1493	Papal Line of Demarcation barred Spain from African possession and compelled her to contract with other nations for African prisoners of war.
1507	Leo Africanus described the kingdom of Songhay with its great intellectual centers at Gao, Timbuctu, and Jenne — law, literature, grammar, geography, and surgery were studied there.
1517	Bishop Batholome de Las Casas appealed to the Spanish to import Africans to replace Indians.
1522	Slave revolt in Santo Domingo.
1527	Slave rebellion in Puerto Rico.
1538	Estevanico helped to explore what is now the American Southwest.
1619	Twenty Africans arrived in North America aboard a Dutch ship.
1663	The first major conspiracy involving African slaves and white identured servants took place in Gloucester, Virginia.
1688	The first formal protest made against slavery in the Western Hemisphere by the Germantown Mennonites.
1712	An early slave revolt caused hysteria in New York City.
1739	Slave revolt led by Cato at Stono, South Carolina.
1770	Crispus Attucks killed during the Boston Massacre, the first to die for American independence.

1775 Organization of the first abolitionist society in the United States.

Black patriots joined Ethan Allen and the Green Mountain Boys in the capture of Fort Ticonderoga.

Peter Salem, Salem Poor, and others were among the first blacks to fight heriocally at Bunker Hill.

The Continental Congress barred blacks from the American Revolutionary army.

Lord Dunmore, British governor of Virginia, offered freedom to all male slaves who joined the loyalist forces.

General George Washington, originally opposed to the enlistment of blacks, was alarmed by the response to the Dunmore proclamation, and ordered recruiting officers to accept free blacks for service.

1776 Adoption of the amended form of the Declaration of Independence which eliminated the Jefferson proposal denouncing slavery.

1787 The Northwest Ordinance forbade slavery in territory acquired from England.

1800 Betrayal of Gabriel Prosser's plan to lead thousands of slaves in an attack on Richmond. Gabriel and 15 of his followers were later hanged.

1804 The Ohio legislature enacted the first of the "Black Laws" restricting the rights and movement of blacks.

1807 British parliament abolished the slave trade.

Congress barred the importation of any new slaves into the territory of the United States (effective January 1, 1808).

1811 U. S. troops suppressed a slave uprising in two parishes some 35 miles from New Orelans. The revolt was led by Charles Deslandes.

Slavery was abolished in New York State.

1829 Publication by David Walker, a free Afro-American, of a militant antislavery pamphlet.

1831 Nat Turner led a great slave rebellion in South Hampton County, Virginia.

1832 The New England Anti-Slavery Society was established.

1833 Black and white abolitionists organized the American Anti-Slavery Society.

1838 The first black periodical — MIRROR OF LIBERTY — was published by David Ruggles, a black abolitionist.

1839 Founding of the first antislavery political organization, the Liberty Party, the black abolitionists Samuel Ringgold Ward and Henry Highland Garnet among its leading supporters.

The slave ship AMISTAD was brought into Montauk by a group of Africans who had revolted against their captors. The young African leader, Cinque, and his followers were defended before the Supreme Court by former President John Quincy Adams and were awarded their freedom.

1840 The Missouri Compromise provided for Missouri's entry into the Union as a slave state, and Maine's entry as a free state. There were thus twelve slave and twelve free states in the United States. All territory north of 36° 30' was declared free; all territory south of that line was open to slavery.

1841 Slaves revolted on the vessel Creole en route from Hampton, Virginia to New Orleans. Overpowering the crew and sailing the ship to the Bahamas, the slaves were granted asylum and freedom.

Frederick Douglass began his career as a lecturer with the Massachusetts Anti-Slavery Society.

1842 The capture of George Latimore in Boston precipitated the first of several famous fugitive slave cases.

1843 Garnet, Samuel R. Ward, and Charles B. Ray participated in the Liberty Party Convention — thus becoming the first black men to take part in a national political gathering.

Sojourner Truth took to the platform as an antislavery lecturer.

1847 Frederick Douglass published the first issue of his abolitionist newspaper, THE NORTH STAR.

1848 The convention of the Free Soil Party was attended by a number of black abolitionists.

1849 Harriet Tubman, soon to be a conductor of the "Underground Railroad," escaped from slavery in Maryland, (Miss Tubman later returned to the South no less than nineteen times, and helped transport more than 300 slaves to freedom.)

1850 The Compromise of 1850 strengthened the 1793 Fugitive Slave Act. Fines and imprisonment imposed on anyone harboring a fugitive slave.

1852 Frederick Douglass delivered his scathing "What to the Slave is the Fourth of July?" oration.

A CRY FOR EQUALITY

CIVIL WAR–RECONSTRUCTION–JIM CROW–CIVIL RIGHTS

Teaching Strategy #4 - A Cry for Equality

Concept:

Perhaps more than any other minority group, the Afro-Americans have suffered from acts of slavery, discrimination, and separation. For years the Afro-Americans have striven for freedom and equality, and they continue today through civil rights movements and court actions for equality.

Resources:

Reading Lesson #IV — "A Cry for Equality"
Duplicating Masters #6 and #7
Transparency 36 "Along the Way"
Cassette Tapes #II-5, 7; #III-1, 2, 3, 4; #V-7, 8 — "Silhouettes in Courage"

Preparation:

Read all materials on this unit before starting lesson.

Place a large map of the United States where pupils can use easily.

Display posters from "The Black American Achievement Posters" around the classroom.

Select related films and books from Appendix A and bibliography.

Discuss with pupils the following:

a. Why was the Civil War fought?

b. What states were the Confederate? The Union?

c. What rights were Afro-Americans given after the Civil War?

d. How were these rights denied?

e. What is "Jim Crow?"

f. What modern ways are Afro-Americans using to obtain equal rights?

Let the pupils freely express their opinion. Do not correct them in discussion but lead them to research for the answers.

Implementation:

Assign silent reading of Lesson #IV, "A Cry for Equality."

Distribute sheets from masters #6 and #7. Use responses for discussion and sharing of ideas.

Duplicate Learning Experience #4 and distribute to class. Assign periods for sharing ideas and activities.

Learning Experiences Lesson #4 - "A Cry for Equality"

Objective:

When you have completed this lesson, you will be able to discuss, dramatize, and write about the long and enduring attempts made by Afro-Americans to gain complete freedom and equality in America.

Materials needed

Library books
Reading Lesson #IV — "A Cry for Equality"
Magazines and newspapers

Activities:

1. Read Lesson #IV and discuss with classmates and teacher.

2. Make a map showing the Confederate states and Union states. Use a picture to show the major battles that took place during the Civil War.

3. Role play President Lincoln making a speech to issue the Emancipation Proclamation. Make sure you state his reason for issuing the Proclamation.

4. Write about one important role an Afro-American took during Reconstruction. Discuss it with your classmates.

5. Make a display of practices of discrimination and segregation Afro-Americans suffered during the period of "Jim Crow." Dramatize a scene which depicts these practices.

6. Role play one of the great Afro-American leaders who fought for equality and freedom to be granted to all Americans (example Booker T. Washington, W. E. B. Dubois, Martin Luther King, Jr., etc.). Read at least two books on your choice for information.

7. Discuss with your classmates the effects of the Civil Rights Movement on the lives of Afro-Americans. Present a forum and invite a community leader to speak.

8. Make a mosaic of famous Afro-American leaders. Show their major accomplishments in the fight for justice and equality (example Thurgood Marshall, Ralph Bunche, Mary McCloud Bethune, etc.).

Extended Activity

Dramatize or role play the most important events that took place from the Civil War to the present which greatly influenced the lives of Afro-Americans in their quest for equality.

Make a chronological mural of these important events. Display and invite community people into school to view and discuss.

READING LESSON #4

A CRY FOR EQUALITY

THE CIVIL WAR

The Compromise of 1850

As a result of the Mexican-American War, the United States acquired in 1848 the territory that became the states of New Mexico, Arizona, and California. There was immediate concern throughout the United States whether this territory would be made into slave states or free states. Northern leaders wanted slavery to be forbidden in the new territories. Southern leaders wanted slavery to be permitted there. Most of the free states passed resolutions urging Congress to forbid slavery in the new territories. The debate raged in the Senate for nine months. The legislators finally came to an agreement known as the Compromise of 1850.

Northern and Southern Senators agreed to admit California to the Union as a free state, since that was the wish of the people who lived there. The settlers in the southwest territories could decide for themselves whether they would permit slavery or not when they were ready to apply for statehood. The slave trade was prohibited in the District of Columbia. These parts of the Compromise of 1850 were for the benefit of the free states. In order for the Southern congressmen to agree to them, there had to be some things to the advantage of the South. The part of the compromise that worked for the benefit of the slave states was the Fugitive Slave Act of 1850. This Act authorized federal deputies to capture runaway slaves who had escaped to free states and return them to their masters. It required "all good citizens" to help them. The law set heavy penalties for anyone who helped a slave escape.

Several Southern states threatened to secede from the Union if the provisons of the compromise were not strictly enforced. The Compromise of 1850 did not heal the differences between the North and South.[1]

[1] Banks, James A. March Toward Freedom, (Belmont, California: Fearon Publishers, 1970), p. 28.

The Fugitive Slave Act of 1860 and John Brown's raid on the arsenal at Harper's Ferry, along with other events, had divided the young nation of America. The burning issue of the presidential election campaign of 1860 was slavery. The Southern states demanded that the federal government had no authority to bother their domestic institutions; that is, slavery. They also wanted the western territories to allow slavery.

The presidential candidate for the Republican Party was Abraham Lincoln. He favored a gradual emancipation of the slaves; supported a "fair" Fugitive Slave law; and opposed slavery in new territories. He did not agree with the extreme northern abolitionists and believed the South would secede from the Union. Lincoln did believe that slavery was "a moral, a social, and a political wrong," but he did not really stand up against it.

In 1860, Abraham Lincoln became president without carrying a single slave state. Seven Southern states, led by South Carolina, seceded from the Union before Lincoln could take office.

The Civil War began on April 12, 1861, when Confederate forces attacked Fort Sumpter in Charleston Harbor. Four slave states — Maryland, Kentucky, Delaware, and Missouri — joined the Union. The war lasted four years and ended in May 1865.

Abraham Lincoln.

The Emancipation Proclamation was issued by Lincoln on January 1, 1863, declaring that all slaves in those states supporting the confederacy were "then, thenceforward, and forever free." He did this because he felt that it was a "military necessity" needed to end the war.

After the Proclamation was issued, slaves ran away in large numbers. It had made the process of leaving the master legal.

Those 800,000 slaves in the border states of West Virginia, Delaware, Kentucky, Missouri, and Maryland were not included in the Proclamation. It only freed those slaves in states who fought the Union.

RECONSTRUCTION

When the Civil War ended the Confederate States were left practically ruined. Negro Slavery — the one thing their social and economic systems were based on, was overthrown. Cities, harbors, and factories had been destroyed and one-third of the adult white males were dead. In addition to this, four million newly freed blacks had no place to go because they owned no property.

President Lincoln set up a few easy regulations needed for the Southern states to reenter the Union. He did not want the states to stay divided any longer. All a state had to do to rejoin the Union was establish a suitable government, and one-tenth of the voting population take a vote of allegiance to the United States. Before President Lincoln could carry out his plan to rebuild the South, he was assassinated.

Some of the attitudes of Reconstruction after Lincoln's death were expressed in certain of the amendments to the Constitution. The Thirteenth Amendment to the Constitution was ratified in 1865 and slavery was abolished everywhere in the United States. In 1866, a Civil Rights Act granting equal rights to all persons born in the United States, except Indians, was passed by Congress. The Fourteenth Amendment, proposed by Congress in 1866, defined citizenship of the United States to include all persons born or naturalized in the United States. Negroes became citizens of the country as a result of this amendment.

The strongest of any measures taken against the Southern states was the Reconstruction Act of 1867. It divided the South into five military districts with each governed by a military commander. Reconstruction Acts in 1867 and 1868 gave the Negroes the right to vote and hold public office and required Southern states to ratify the Fourteenth Amendment. With the ratification of this amendment, Negoes became citizens of the United States on July 28, 1868. They gained political power in the South during this period of Reconstruction.

Political Gains During Reconstruction

ALABAMA: 1860 population: 526,000 whites, 437,000 Negroes. Registration, 1867: 104,000 Negroes, 61,000 whites. Constitutional convention: 18 Negroes, 90 whites, First legislature: 26 Negroes, 58 whites. Three congressmen: B. S. Turner, J. T. Rapier, J. Harlson.

FLORIDA: 1860 population: 77,000 whites, 62,000 Negroes. Registration, 1867: 16,000 Negroes, 11,000 whites. Constitutional convention: 18 Negroes, 27 whites. First legislature: 19 Negroes, 57 whites. Jonathan C. Gibbs, secretary of state (1867-72) and superintendent of education (1872-74). One congressman: J. T. Walls.

GEORGIA: 1860 population: 465,000 Negroes, 591,000 whites. Registration, 1867: 95,000 Negroes, 96,000 whites. Consitutional convention: 33 Negroes, 137 whites. First legislature: 32 Negroes, 214 whites. One congressman: J. F. Long.

LOUISIANA: 1860 population; 350,000 Negroes, 357,000 whites. Registration, 1867: 84,000 Negroes, 45,000 whites. Constitutional convention: 49 Negroes, 49 whites. First legislature: 49 Negroes, 88 whites.

MISSISSIPPI: 1860 population: 353,000 whites, 437,000 Negroes. Registration, 1867: 60,000 Negroes, 46,000 whites. Negroes voters were in majority in 30 counties. Constitutional convention: 16 Negroes, 84 whites. First legslature: 40 Negroes, 75 whites.

NORTH CAROLINA: 1860 population: 639,000 whites, 361,000 Negroes. Registration, 1867: 106,000 whites, 72,000 Negroes. Constitutional convention: 15 Negroes, 118 whites. First legislature: 19 Negroes, 135 whites. Four congressmen: J. A. Hyman, J. E. O'Hara, H. P. Cheatham, George H. White.

RADICAL MEMBERS

SOUTH CAROLINA: 1860 population: 412,000 Negroes, 291,000 whites. Voter registration, 1867 (males): 80,000 Negroes, 46,000 whites. Negro voters were in majority in 21 of 31 counties. Reconstructional constitutional convention: 76 Negro delegates, 48 whites. First Reconstruction legislature: 84 Negroes, 73 whites. Negroes were in majority in every legislative session except one.

* * * * * * * * * * *

Texas, Tennessee, and Arkansas did not send blacks to Congress. Blacks, as a group, did not yield much power in these states. Blacks, however, served in the legislatures of these states and held local offices. J. C. Corbin was superintendent of education in Arkansas. Mifflin W. Gibbs was elected city judge in Little Rock, Arkansas, in 1873.

Black leaders shared power with "carpetbaggers" and "scalawags," the name for Northerns who came to the South after the war to take advantage of the economic and political distress of the region. Blacks had power and they used it but they showed no desire to dominate whites.

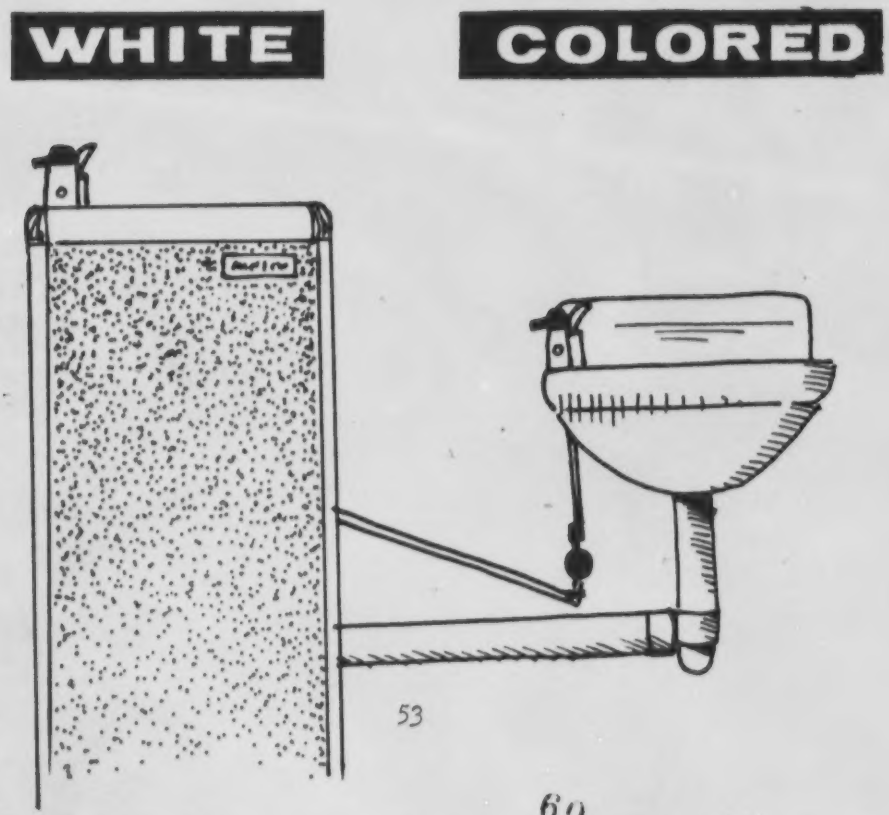
To justify the somewhat revolutionary methods used by Southerners to overthrow the new reconstruction state governments, the twin myths of corruption and ignorance were used. Negro politicians, so the myths ran, were corrupt and ignorant. So many Negroes stole that it was necessary to cheat and kill in order to restore honest governments. Historians — and even Negroes — accepted these myths!

JIM CROW

Ten years of the Reconstruction Era failed to change the social structure of the South. When the government troops finally left the South in 1877, white Southerners began to bring back white supremacy. They developed many ways of keeping the Negro in an inferior role. Southern states passed laws which were called Black Codes. These laws varied from state to state and were very similar to the slaves codes which existed before the Civil War. The code in Georgia was fairly mild, but others, like Louisiana, were extremely harsh. These codes required Negroes to live in certain areas; to have a job at all times; to be employed by a white employer; to have special permits in order to travel; and never testify against a white person in court. They also were not permitted to own guns. These laws restricted the livelihood and movement of Negroes in the South and caused them to suffer greatly.

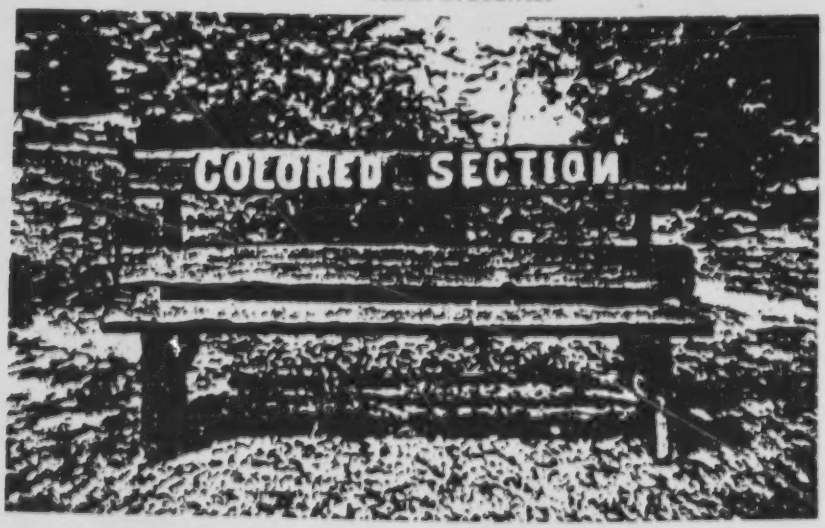
To check these codes, Congress passed a civil rights act in 1875 which required equal treatment of blacks in public places. It was never really enforced and later declared unconstitutional. The Fifteenth Amendment, which upheld the Negro's right to vote, was also passed as a result of the black codes. Eventually, these codes came to be called "Jim Crow" laws.

What "Jim Crow" Means. We do not really know how the term "Jim Crow" began. We do know that a song by that name, written by Thomas Rice, became well known in the 1830's. The song was about a black man. "Jim Crow" later gained a special meaning. It meant the laws and customs in the South, and in some parts of the North, that kept Negroes from improving their lives. Through Jim Crowism white people kept black people from gaining or keeping the rights all Americans should have. Through Jim Crowism Afro-Americans lost the rights they had won during Reconstruction.



EXAMPLES OF JIM CROW LAWS IN THE UNITED STATES

Date	Place	What the Law Tried to Do
1870	Georgia	Set up first Jim Crow school systems
1891	Georgia	Jim Crow railroad seating
1900	South Carolina	Jim crow railroad cars
1905	Georgia	Separate parks for whites and blacks
1906	Alabama	Jim Crow street cars
1910	Baltimore, Maryland	Blacks and whites not allowed to live on the same blocks
1914	Louisiana	Separate entrances and seating at circuses
1915	South Carolina	Separate entrances, working rooms, pay windows, water glasses, etc., for workers in the same factory.
	Oklahoma	Separate phone booths for whites and blacks
	South Carolina	Amount voted to educate each white child was twelve times amount voted to educate each black child
1922	Mississippi	Jim Crow taxicabs
1926	Atlanta, Georgia	Negro barbers could not cut the hair of white women
1932	Atlanta, Georgia	White and Negro baseball clubs could not play within two blocks of each other
1933	Texas	Blacks and whites could not wrestle together
1935	Oklahoma	Blacks and whites could not boat or fish together
1937	Arkansas	Segregation at race tracks
1944	Virginia	Jim Crow waiting rooms at airports
1965	Louisiana	State money could not be spent on schools attended by both white and black students.



Separate but Equal

Booker T. Washington, a former slave, was the most important Afro-American in the United States from 1895 to 1915. He was the leader of the "Separate but Equal" movement among blacks. Many black leaders felt that blacks should gain skills and better jobs before blacks and whites could be equal. They wanted black schools that were as good as possible; housing as good as black men could make them. They wanted to live by adjusting to the way of life in the South. Washington was the most outspoken leader for this view.

The Atlanta Compromise 1895

Monument to Booker T. Washington who founded Tuskegee in 1881. From 1895 to 1915 (when he had) practically all funds for Negro education passed through his hands. He was welcomed by presidents and kings but could not vote in Alabama.

The Atlanta Compromise 1895

At a large fair, in Atlanta Georgia, Booker T. Washington told the group gathered there that one-third of the people in the South were black. He spoke about the importance of this large part of the South's people becoming successful. He said that their success would help make all of the South better. He then spoke of what he had always believed: "No race can prosper till it learns that there is as much dignity in tilling a field as there is writing a poem. It is at the bottom of life that we must begin and not at the top. . . .To those of the white race. . . I would repeat what I say to my own race. 'Cast down your bucket where you are.' " Washington was saying that black people should try to adjust to life in the South. "Negroes whose habits you know. . . have without strikes and labor wars, tilled your fields, cleared your forests, built your railroads and cities. . . and helped make possible. . . the progress of the South." He next spoke words that would ring for years to come: "In all the things that are purely social, we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

A Time for Change

One of the strongest critics of Washington's views for the place of the Negro in American society was William Edward Burhardt Dubois. Dubois was born in 1868 and believed that Negroes should have complete equality. He wanted all bright blacks to have the best education possible. He felt that they should use their minds as well as their hands. He also wanted blacks to be able to vote. Dubois stated that Washington ignored the "higher aims of life," one being self-respect. He believed that Washington's point of view "practically accepted the alleged inferiority of the Negro races."

In 1905, Dubois and a group of thirty men met at Niagara Falls, Canada and made a list of demands which called for the end of all discrimination against Negroes. The movement failed because Booker T. Washington was against it and, therefore, rich and influential whites and the black press would not support it. It also failed because it did not capture the hearts and minds of the ordinary black people. Dubois and his group were not interested in the ordinary blacks. Their interest was in a small group of educated black people that Dubois felt should lead the Negro's equal rights.

Other organizations began to form with the sole purpose of ending discrimination against the Negro in all areas of life. One of these organizations was the National Association for the Advancement of Colored People, which is usually referred to as the NAACP. It was begun in 1910 and headed by seven white Americans and one Negro — W. E. B. Dubois. He became the editor of the official magazine of the NAACP, The Crisis, and remained in that position for more than twenty years. The NAACP has both black and white members and it is the most influential civil rights organization in U. S.

The National Urban League is another organization which was founded to help the Negro migrant adjust to city life. It was founded in May 1910, and has done an excellent job in helping rural Southern Negroes adjust to city life. This fine job is still going on today and has as its executive director, Vernon E. Jordan, a native of Atlanta, Georgia.

"SO BE IT" — LAWS FOR CHANGE

A strong stand against racial discrimination was taken by the United States Supreme Court after Franklin D. Roosevelt became president. In many cases this court ruled that segregation because of race was a violation of rights granted to citizens by the Constitution. Important cases which involved higher education were decided, in favor of the Negro, by the Supreme Court. The NAACP led the fight against Southern universities who did not want blacks to attend their all-white classes.

Black people, encouraged by the Brown case in 1954, which declared segregation in public school unconstitutional, began a fight for rights that was unlike any other in history. This case and the Montgomery bus boycott in 1956 gave black Americans the courage to fight for equality in other areas.

Sit-ins, swim-ins, and pray-ins sprang up all over the nation as a result of the February 1, 1960 lunch counter sit-in staged by a group of black college students. This historical event took place in Woolworth's store in Greensboro, North Carolina. These students protested racial discrimination in stores where you were able to spend money but not sit down and eat.

Many other attacks were made on racial discrimination and segregation, but perhaps the most influential was demonstrations led by Martin Luther King, Jr. Demonstrations which were held in Birmingham, Alabama and Freedom Rides made through the South showed that black people of America would accept nothing less than full equality.

President John F. Kennedy, elected president in 1960, became concerned when Dr. King was arrested as a result of a sit-in in Atlanta, Georgia. This concern led to his election, which was probably due to the strong vote of black people who remembered his interest in King.

President Kennedy, realizing that something had to be done to halt racial strife facing the nation, delivered the strongest civil rights speech given by a president so far. Part of this speech was:

> We are confronted primarily with a moral issue. It is as old as the scriptures and is as clear as the American Constitution. One hundred years of delay have passed since President Lincoln freed the slaves, yet their heirs, their grandsons, are not fully free. They are not yet freed from the bonds of injustice. They are not yet freed from social and economic oppression. And this nation, for all its hopes and its boasts, will not be fully free until all of its citizens are free... Now the time has come for this nation to fulfill its promise.

Two weeks later President Kennedy sent a civil rights bill to Congress.

Black civil rights leaders planned a march on Washington, D. C. while this bill was being debated in Congress. Many religious and civic groups joined the civil rights organizations making the march a success. Two hundred thousand American blacks and whites arrived in the nation's capitol August 28, 1963, and staged the most dramatic protest against racial discrimination and segregation in the history of America. Singing "We Shall Overcome" and carrying posters that read "Freedom Now!" they marched

All men are created equal. Not some men. Not white men. All men. America, rise up and come home.
Martin Luther King, Jr.

from the Washington Monument to the Lincoln Memorial. Speeches were made by several leaders but the most important one was made by Martin Luther King. In his speech he told of his dream for the country and his people:

"WE ARE MARCHING TO FREEDOM."

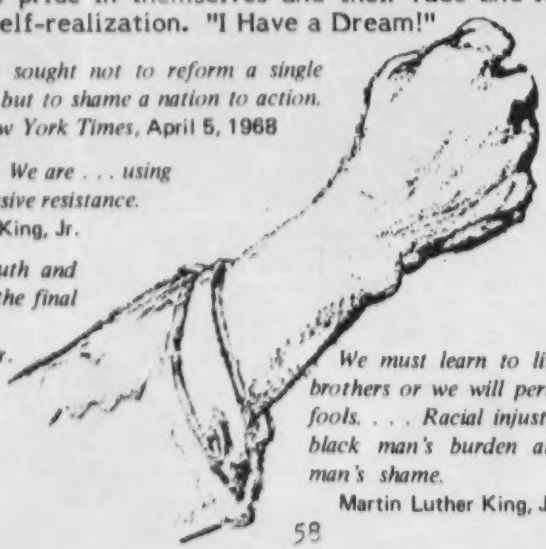
> I have a dream that one day, on the red hills of Georgia, sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood.
>
> I have a dream that one day even the state of Mississippi, a state sweltering the the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. . . .

The status and role of the Afro-American in life today has improved greatly as a result of the Civil Rights Movement. It caused Afro-Americans to take more pride in themselves and their race and look toward a life of success and self-realization. "I Have a Dream!"

He sought not to reform a single town but to shame a nation to action.
New York Times, April 5, 1968

We are not bitter. We are . . . using the method of passive resistance.
Martin Luther King, Jr.

I believe that unarmed truth and unconditional love will have the final word. . . .
Martin Luther King, Jr.



The Negro needs the white man to free him from his fears. The white man needs the Negro to free him from his guilt.
Martin Luther King, Jr.

It may get me crucified. I may die. But I want it said even if I die in the struggle that 'He died to make me free.'
Martin Luther King, Jr.
Speech in Albany, Georgia 1962

We must learn to live together as brothers or we will perish together as fools. . . . Racial injustice is still the black man's burden and the white man's shame.
Martin Luther King, Jr., 1968

CHRONOLOGY OF SIGNIFICANT EVENTS IN AFRO-AMERICAN HISTORY FROM 1857 — 1968 A. D.

Year

1857 The Dred Scott Decision handed down by the U. S. Supreme Court opened federal territory to slavery.

1859 John Brown and his band (13 whites, 5 blacks) attacked Harper's Ferry. Two of the blacks killed; two captured; and one escaped. (Brown was later hanged at Charles Town, West Virginia.)

1860 Abraham Lincoln was elected President.

1861 Civil War — with slavery one of the major issues — threatened to dissolve the Union.

1862 Slavery abolished in the District of Columbia.

1863 President Lincoln issued the Emancipation Proclamation.

1865 Congress ratified the 13th Amendment, and established the Freedmen's Bureau.

1866 Passage of the Civil Rights Bill of 1866 despite President Andrew Johnson's veto.

1867 Congress passed the First Reconstruction Act, providing for military rule in the South, pending the reorganization of state governments loyal to the Union.

1868 Ratification of the 14th Amendment which established the concept of "equal protection" for all citizens under the laws of the U. S. Constitution.

1870 Joseph H. Rainey was seated as the first Afro-American in the House of Representatives.

Hiram Revels, the first black senator in the history of the United States, delivered his first speech before the Senate on March 16. ". . . I maintain that the past record of my race is a true index of the feelings which today animate them. . . . They aim not to elevate themselves by sacrificing one single interest of their white fellow-citizens."

Ratification of the 15th Amendment, guaranteeing to all citizens the right to vote.

1871 Congress enacted the "Ku Kux Klan" Act designed to enforce the provisions of the 14th Amendment.

1872 P. B. S. Pinchback became acting governor of the state upon the impeachment of the incumbent.

1875 Congress passed the Civil Rights Bill of 1875, prohibiting discrimination in such public accommodations as hotels, theatres, and amusements parks.

1881 Tennessee passed a "Jim Crow" railroad law, which set a trend soon taken up by Florida (1887); Mississippi (1888); Texas (1889); Louisiana (1890); and a host of other Southern and border states.

1883 The Supreme Court declared the Civil Rights Act of 1875 unconstitutional.

1890 The Mississippi Constitutional Convention began the systematic exclusion of blacks from the political arena in the South by adopting literacy and other complex "understanding" tests as prerequisites to voting. Seven other Southern states had followed suit by 1910.

1895 Booker T. Washington delivered his famous "Atlanta Compromise" address at the Cotton exposition.

1896 The Supreme Court in the Plessy vs. Ferguson decision upheld the doctrine of "separate but equal" — paving the way for the segregation of blacks in all walks of life.

1901 Congressman George White delivered his farewell address in the House of Representatives "in behalf of an outraged, heartbroken, bruised, and bleeding, but God-fearing people, faithful, industrious, loyal people — rising people, full of potential force."

1905 Militant black intellectuals organized the Niagara Movement in opposition to the conciliatory policies of Booker T. Washington.

1909 The National Association for the Advancement of Colored People (NAACP) is founded in New York on the 100th anniversary of Lincoln's birth.

1910 Founding of the National Urban League.

1914 The NAACP instituted the Spingarn awards, to be given annual to American Negroes for unique and distinquished achievement.

1915 Dr. Carter G. Woodson established the Association for the Study of Negro Life and History.

1917 Some 10,000 black Americans paraded down Fifth Avenue in protest against lynchings in the South.

1919 W. E. B. DuBois organized the first Pan-African Congress at the Grand Hotel — "The Natives of Africa must have the right to participate in the government as fast as their development permits. . . ."

1920 Marcus Garvey opened the national convention of the Universal Negro Improvement Association (UNIA) at Liberty Hall in Harlem.

1926 Negro History Week was introduced by Dr. Carter G. Woodson.

1927 In Nixon vs. Herndon, the U. S. Supreme Court struck down the Texas law barring blacks from voting in the "white primary."

1934 Arthur Mitchell became the first black Democrat of the 20th century to be elected to congress.

1935 The National Council of Negro Women founded by Mary McLeod Bethune.

1937 William H. Hastie was confirmed as judge of the Federal District Court in the Virgin Islands — thereby becoming the first Afro-American to serve as a federal judge in the history of the United States.

1938 Crystal Bird Fauset of Philadelphia, the first black woman state legislator, was elected to the Pennsylvania House of Representatives.

1941 Dr. Robert Weaver was appointed director of the government office charged with integrating Afro-Americans into the National Defense program.

The Supreme Court ruled that separate facilities in railroad travel must be substantially equal.

Black threat to stage massive protest march on nation's capitol resulted in the issuance of Executive Order 8802, prohibiting discrimination in the defense establishment.

1942 Founding of the Congress of Racial Equality (CORE), a civil rights group dedicated to a direct-action, nonviolent program.

1945 The first state Fair Employment Practices Commission (FEPC) was established in New York.

1947 The Truman committee on civil rights formally condemned racial injustice in America in the widely quoted report "To Secure These Rights."

1948 President Truman issued Executive Order 9981, directing "equality of treatment and opportunity" in the Armed Forces.

1950 Ralph Bunche was named winner of the Nobel Peace Prize.

1954 On May 17, the Supreme Court handed down in the Brown vs. Board of Education case the decision outlawing racial segregation in the public schools of the United States.

1955 Mrs. Rosa Parks, by refusing to vacate her bus seat, sparked the city-wide boycott of public buses in Montgomery, Alabama. Martin Luther King projected to national prominence.

The Interstate Commerce Commission banned racial discrimination aboard buses, travel cars, and in waiting rooms involved in interstate travel.

1957 The United States passed the first civil rights act (enforcing voting rights) since 1875.

President Eisenhower ordered federal troops to Little Rock, Arkansas to enforce desegregation order.

Southern Christian Leadership Conference organized by Martin Luther King, Jr.

1960 Four students at North Carolina A & T College at Greensboro began regular sit-ins at lunch counters, setting in motion a new approach to the civil rights st uggle.

The Students Nonviolent Coordinating Committee (SNCC) organized at Shaw University.

The Civil Rights Act of 1960 passed. It provided greater protection of voting rights and made it a crime to damage property and to possess and transport explosives for this purpose.

1962 James H. Meredith enrolled at the University of Mississippi, precipitating the gravest federal-state crisis since the Civil War.

1963 Martin Luther King, Jr. led demonstrations in Birmingham, Alabama, in which fire hoses and dogs were used against the demonstrators.

Over 200,000 persons participated in the massive March on Washington for jobs, freedom, and equal rights. Martin Luther King made famous "I Have a Dream" speech.

1964 The Civil Rights Act of 1964, emphasizing equal access to public accommodations and fair employment, was signed by President Johnson.

Martin Luther King, Jr. named winner of Nobel Peace Prize, becoming the fourteenth American, the third black, and the youngest man to be so honored.

Mississippi March led by James Meredith and joined by other civil rights leaders, during which Stokely Carmichael began the current use of the term "Black Power."

Edward Brooke was elected to the United States Senate from Massachusetts, becoming the first black man ever to be elected to the Senate by popular vote and the first black man to serve in that body since Reconstruction.

President Johnson named Robert C. Weaver to be secretary of the Department of Housing and Urban Development, making him the first Afro-American to serve in the President's cabinet.

Two black senators and nine black representatives were elected to the Georgia legislature.

Lucious A. Amerson became the first Afro-American to be elected sheriff in the history of the United States (Macon County, Tuskegee, Alabama).

1967 President Johnson appointed an eleven-member Advisory Commission on Civil Disorders to investigate and report on causes of urban violence and to recommend remedial measures.

President Johnson named Thurgood Marshall to the United States Supreme Court, thus making him the first Afro-American to sit on the High Court.

Martin Luther King, Jr. called for a campaign of massive civil disobedience in cities of the North to pressure the executive and legislative branches of government on behalf of rights for Afro-Americans.

1968 Martin Luther King, Jr. assassinated on April 4 in Memphis, Tennessee, where he had gone to lead a march on behalf of striking garbage workers.

Senator Robert F. Kennedy assassinated on June 5 in Los Angeles, California during presidential campaign.

A LIVELIHOOD SPRINGS FORTH--- MOVING TOWARD SUCCESS

Teaching Strategy #5A- A Livelihood Springs Forth

Concept:

Afro-American families in the United States, like all other groups, live on different socioeconomic levels. A few are wealthy, sharing a life with the elite in the United States society. Some are middle class with most of their necessities and wants available. Some are low-middle or lower class, with many of the necessities of life unavailable and most of their wants lacking. Afro-Americans have made great strides in improving their lot, overcoming legal and social barriers imposed since the Civil War.

Resources:

Materials on Afro-American - Master #8, 9, 10
Map of United States
Pictures of Housing Facilities
Charts and Graphs
Reading Lesson 5A - "A Livelihood Springs Forth"

Preparation:

Read all materials on the Afro-American family as suggested.

Display of map of United States and charts and graphs which show where most Afro-Americans live.

Just before class instruction, discuss with pupils their family structure such as, mother-father, mother, grandparents, etc., number brothers and sisters, kind of home (apartment or house). Be very careful with this discussion and make sure no child is forced to discuss conditions they are ashamed of.

Select related films and books from Appendix A and the Bibliography.

Implementation:

Assign silent reading of Lesson 5A,"A Livelihood Springs Forth." After reading, let pupils discuss information (this will give slow learners a chance to hear what is in booklet).

Distribute master sheets #8, 9, 10, divide class into small groups. Let each group discuss responses to worksheets. They may share their finding with total class.

Learning Experiences Lesson #5A - Life Styles of Afro-Americans

Objective: After completing at least three of the suggested activities, you will be able to compare and contrast the livelihood (the way of life, jobs, income, housings, family members, etc.) of a low-income or middle-income Afro-American family.

Materials Needed:

Library books
Reading Lesson 5A — A Livelihood Springs Forth"
Magazines and newspapers
Pamphlets

Activities:

1. Read Lesson 5A and discuss with members of your class. Share any experiences you have had with Afro-American families (yours or someone else), if possible.

2. Read at least two books on Afro-American families (see teachers for suggested books).

3. Visit the home of an Afro-American classmate, teacher, or someone you may know. Share in their daily routines (such as recreation, meals, religious services, etc.).

4. View a filmstrip or movie (ask teacher to assist in selection) about an Afro-American family. Record the important points on the lifestyle.

5. Interview at least four Afro-Americans. Ask questions about their lifestyles (what kind of neighborhood, kind of job, average income, number of family members, both parents in home).

6. Make a chart or poster which shows the occupation of ten Afro-American classmates' fathers. Compare their occupations with the occupation their fathers held.

Enrichment Activity:

Role play a low-income family, five children and a mother, a mother who works five days a week, and lives in an inner-city federal housing project. Role play a middle-income family which has both parents in the home, two children, and lives in a four bedroom, one-family home. Stress values and perceptions of the community and the attitudes of residents toward the situation in which they live.

READING LESSON #5A

THE FAMILY STATUS AND POPULATION OF AFRO-AMERICANS

Family Status

Facts about the Afro-American family are sometimes questioned, but it has to be realized that the Afro-American family is split into two distinct and largely noninteracting groups: the stable middle class and the unstable lower class.

The stable middle-class family usually has both parents present, a comfortable income and a one-family dwelling to live in. In contrast, the unstable lower-class family usually has only one parent present - most often the mother , inadequate income, and usually live in multi-family apartment complexes. Close to 40 per cent of all Afro-American children are from broken homes and 90 per cent of these children are from families with incomes below $3,000 a year.

Population

The following charts show some facts about the Afro-American population; census, migration pattern, income, and education.

Census of Afro-Americans From 1630-1970

TABLE 1

GROWTH OF SLAVERY IN THE COLONIES (1630-1780)

	1630	1640	1650	1660	1670	1680	1690	1700
North	10	427	880	1,162	1,125	1,895	3,340	5,206
South	50	170	720	1,758	3,410	5,076	13,389	22,611
Total	60	597	1,600	2,920	4,535	6,971	16,729	27,817
	1710	1720	1730	1740	1750	1760	1770	1780
North	8,303	14,091	17,323	23,958	30,222	40.033	48,460	56,796
South	36,563	54,748	73,698	126,066	205,198	285,773	411,362	518,624
Total	44,866	68,839	91,021	150,024	236,420	325,806	459,822	575,420

TABLE 2

GROWTH OF SLAVE AND FREEDMAN POPULATION
IN THE COLONIES (1790-1860)

	1790	1800	1810	1820
Slave	697,624	893,602	1,191,362	1,538,022
Free	59,557	108,435	186,446	233,634
Total	757,181	1,002,037	1,377,808	1,771,656
	1830	1840	1850	1860
Slave	2,009,043	2,487,355	3,204,313	3,953,760
Free	319,599	386,293	434,495	488,070
Total	2,328,642	2,873,648	3,638,808	4,441,830

TABLE 3

NEGRO POPULATION AND DISTRIBUTION
IN THE UNITED STATES (1790*-1970)

Year	Total Population	Negro Population	Percent
1790	3,929,214	757,181	19.3
1800	5,308,483	1,002,037	18.9
1810	7,239,881	1,377,808	19.0
1820	9,638,453	1,771,656	18.4
1830	12,866,020	2,328,642	18.1
1840	17,169,453	2,873,648	16.1
1850	23,191,876	3,638,808	15.7
1860	31,443,790	4,441,830	14.1
1870	39,818,449	4,880,009	12.7
1880	50,155,783	6,580,793	13.0
1890	62,947,714	7,488,676	11.0
1900	75,994,775	8,883,994	11.6
1910	93,402,151	9,827,763	10.7
1920	105,710,620	10,463,131	9.9
1930	122,775,046	11,891,143	9.7
1940	131,669,275	12,865,518	9.8
1950	150,697,361	15,042,286	10.0
1960	179,323,175	18,871,831	10.5
1966	194,100,000	21,300,000	11.0
1967	196,100,000	21,700,000	11.0
1968	198,200,000	22,000,000	11.0
1969	199,800,000	22,300,000	11.0
1970 est.	204,000,000	22,510,000	11.0

*The first official census of the United States was taken in 1790 (the total Negro figure includes slaves and freedmen).

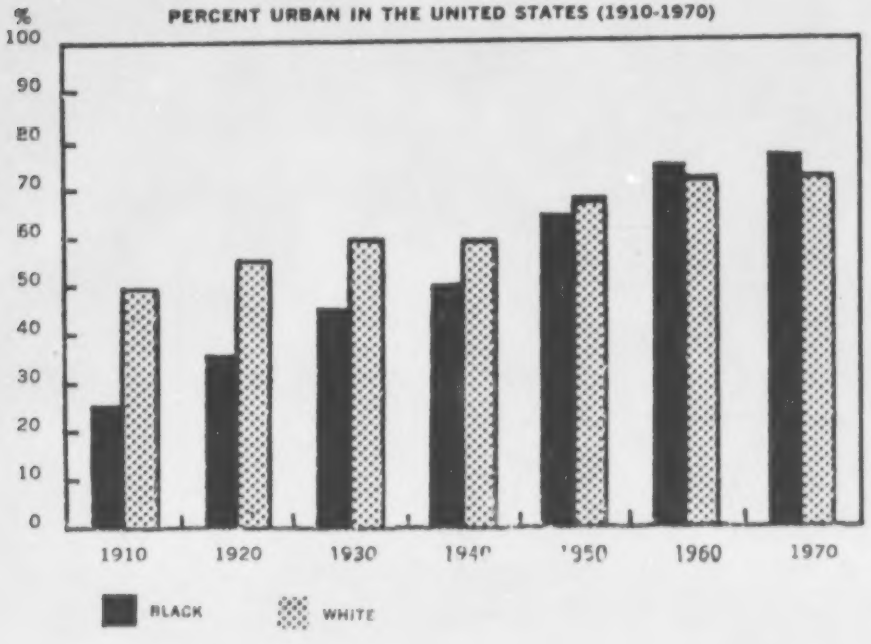
This map shows the Afro-American population by states according to the 1960 census. The distribution has changed only slightly since this census was taken.

Afro-Americans were taken to the Southern part of the "new world" in greater numbers because of the need for strong, durable, human labor. This need was brought about by the rich arable land found in that part of America which had a climate favorable for growing tobacco and later cotton.

After slavery, many Afro-Americans migrated to Northern and Western states, but most of them stayed in the South and are still there in greater numbers today.

Migration Patterns

Most Afro-Americans in the United States live in the large cities. About 28 per cent of the total population of the 12 large metropolitan areas (include the suburbs and city) is Black.

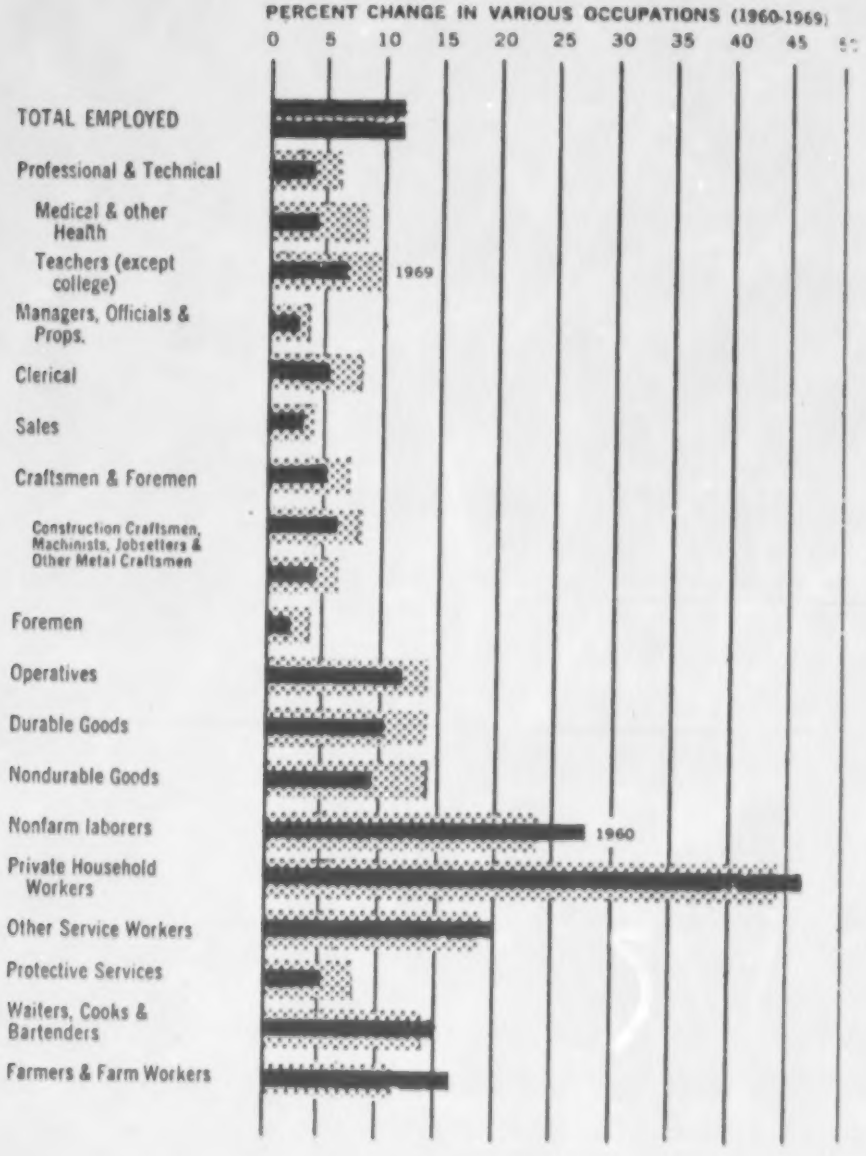


Many Black families are moving to the suburbs but not in as greater numbers as rural families to the city. About five percent of the total population of suburban living is Afro-American. However, there is a present trend of larger numbers moving there.

Income and Occupations

Afro-Americans are workers in all occupational fields. They are now seen in roles which were once denied them because they were black people. There is a great drive by many Afro-Americans to open the economic world to all that are qualified and desire the work. As a result, there has been a slow but steady increase in the number of jobs held by Afro-Americans in occupations which were once largely not available to them. There is a significantly large percent decline in occupations such as private household workers, farmers, and farm workers, waiters, cooks, and related service occupations.

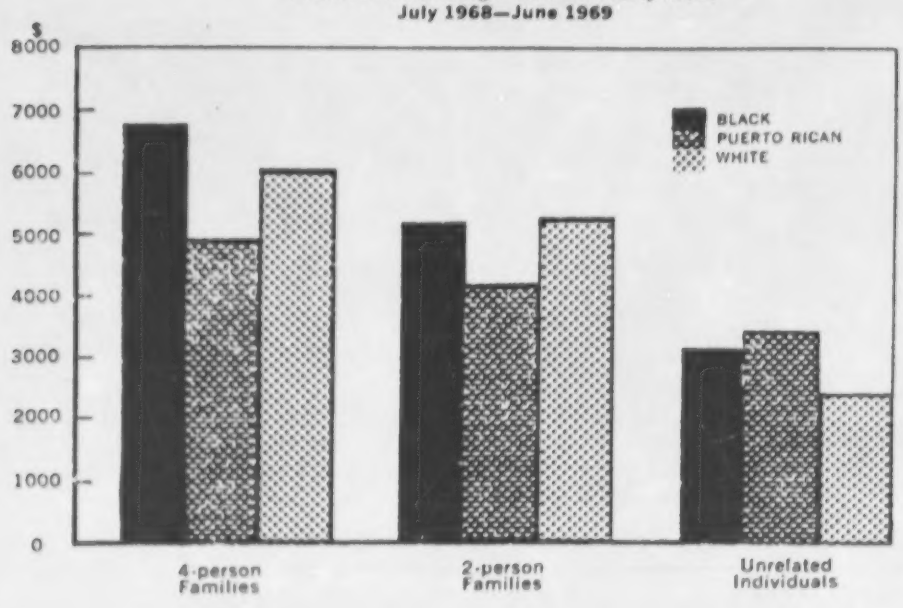
There has been a slow but steady increase in the number of jobs given to Afro-Americans which were once largely not available to them.



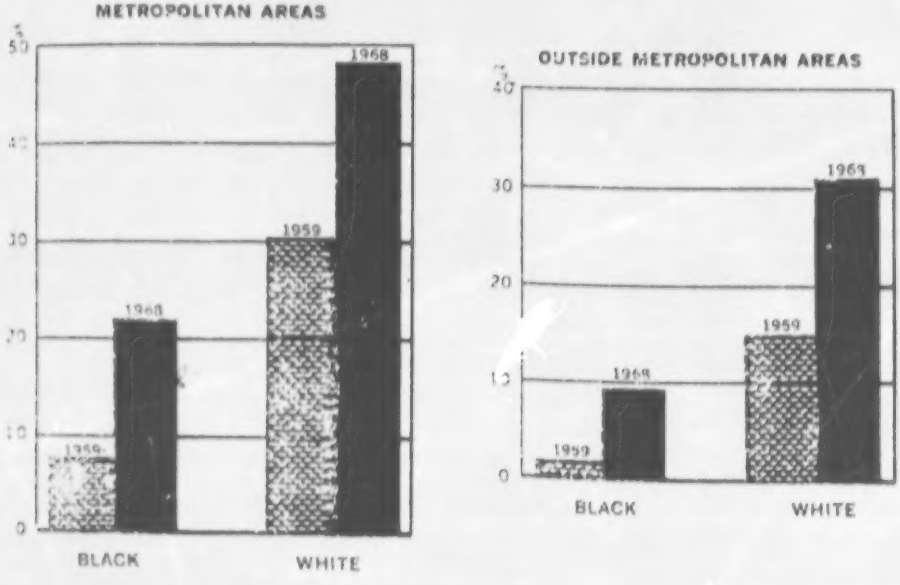
Notice the decline of workers in occupations such as, private household workers, farmers and farm workers, waiters, cooks, and bartenders.

About 50 percent of all families living in poverty areas had income of $6,000 or less in 1969. Puerto Rican families living in poverty areas had less than any other ethnic family. Black families in poverty areas also earned more than white families living in poverty areas. This may be due to the lack of free movement in housing selection as income rises.

Median Annual Income of Families & Unrelated Individuals Residing in N.Y.C. Poverty Areas July 1968—June 1969

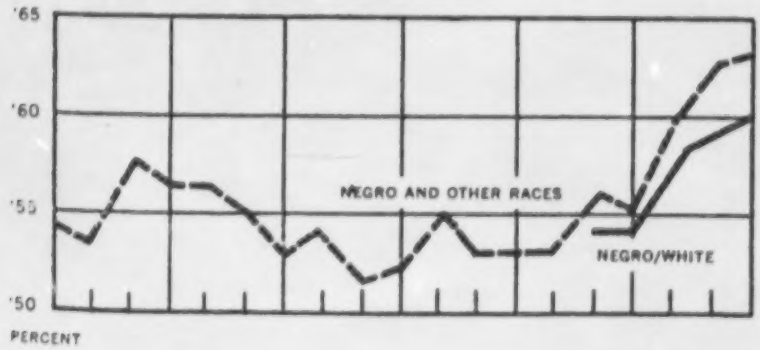


The number of Afro-American families with incomes over $10,000 has risen sharply in the metropolitan areas, but not in proportion to white families.



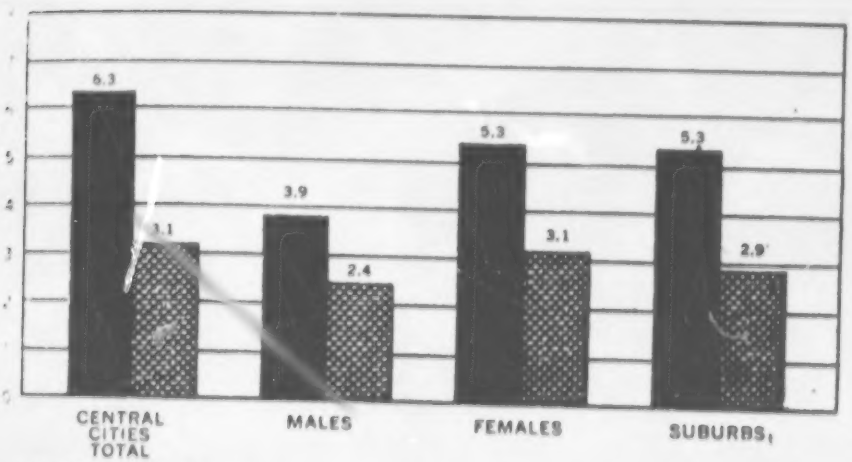
In 1968 the average income of the Afro-American family was 35 percent less than the average income of the white family.

MEDIAN INCOME OF BLACK FAMILIES AS A PERCENT OF WHITE FAMILY INCOME.

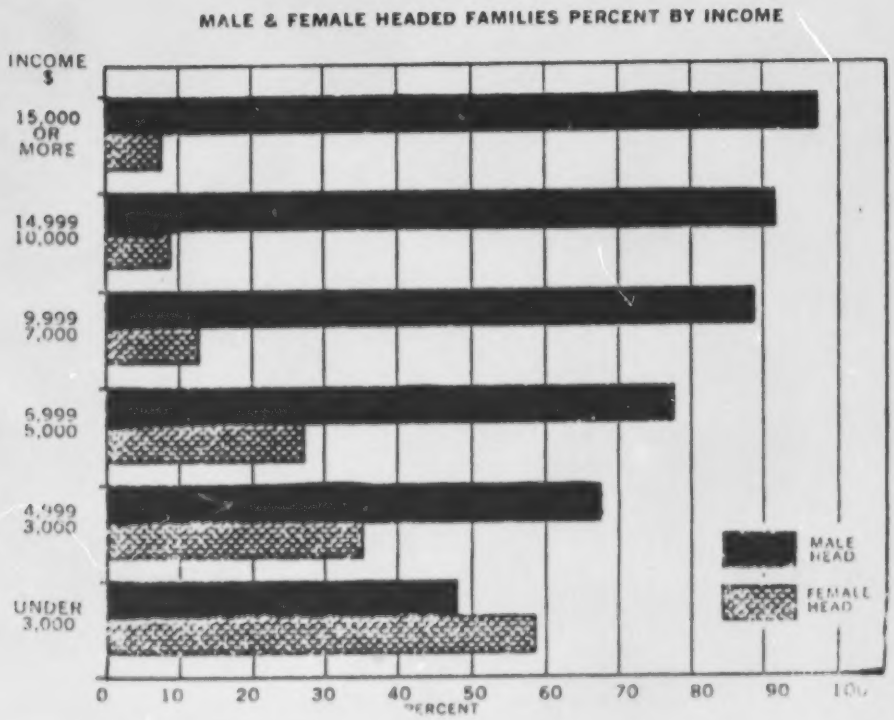


More blacks are getting jobs than ever before, but this is due to the overall increase in population. The rate of unemployment for blacks is twice as high as that of whites and has continued to rise higher.

EMPLOYMENT IN 20 LARGEST METROPOLITAN AREAS



SOURCE: U. S. Dept. of Labor.



About nine-tenths of Afro-American families at the higher-income level are headed by men.

first black woman to head a major mental institution

ophthalmologist

BIOLOGICAL ENTOMOLOGIST

SHIPYARD SUPERVISORY ENGINEER

model

EDUCATIONAL TV DIRECTOR

METALLURGICAL ENGINEER

Missile Scientist

CERTIFIED PUBLIC ACCOUNTANT

JET PILOT

AFRO-AMERICANS

Teaching Strategy #5B - Education of Afro-Americans

Concept:

Life in America for the Afro-American has been hard and rough. Today, because of a strong determination for educational improvement, concerned social institutions and organizations, and positive beliefs, attitudes and values, the old barriers to advancements are falling.

Resources:

Reading Lesson 5B "Moving Forward to Success"
Cassette tape #V-2, 3 — Silhouettes in Courage
Duplicating Master #11, #14, #15
Appropriate Poster from "Black Achievement"
Learning Experiences Lesson #6, #7, #8

Preparation:

Read all materials carefully. Listen to cassette tapes and choose important points and emphasize in discussion group.

Select related reading materials and audio-visuals from the bibliography and Appendix A.

Implementation:

Discuss important facts with pupils.

Distribute master lessons and provide discussion as a means of checking knowledge concept.

Learning Experience Lesson #5B-Education of Afro-Americans

Objective: After completing this lesson, you will research, discuss, and display the educational growth of Afro-Americans from Reconstruction to the present.

Materials:

Library books
Reading Lesson 5B
Poster board
Old magazines and newspapers

Activities:

1. Read at least two resources on the education of Afro-Americans. Write a brief report on your findings, include information from Reconstruction to the present. Compare your findings with at least two other classmates.

2. Invite a community educator to your class to discuss trends of today in the education of Afro-Americans. Have a question and answer session.

3. Make a picture chart or bar graph which shows the educational growth made by Afro-Americans. Include information such as, rate with higher education, increased numbers attending school regular, etc.

4. Read and discuss the section on education in Lesson 5B.

5. Write the Department of Health, Education, and Welfare for information on Afro-American educational trends. Read and discuss with class.

Enrichment Activities:

Have a "Discussion Fair" which represents the educational trends of Afro-Americans from Reconstruction to the present. Act out scenes from the Reconstruction Period, "Jim Crow" Era, Early 1950's (beginning of integration), 1960's, etc. Use posters and pictures, and if possible, costumes.

READING LESSON # 5B

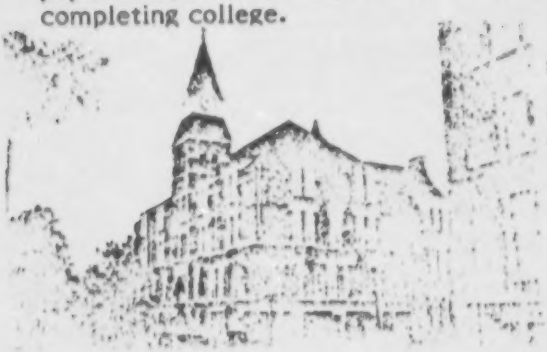
Education

Afro-Americans were not allowed to attend school or be taught during slavery. But, during Reconstruction, schools were opened and blacks began to get an education.

When the period known as "Jim Crow" existed, most Afro-Americans were sent to segregated, unequal, and undeveloped schools which did not provide the basic things needed for a good education.

However, after the passage of several civil rights acts, Afro-Americans of today are becoming better educated and staying in school longer. The average black parents of today have about four years more schooling than the parents of the generation before them.

This trend continues to rise, and of the 30 cities with the largest black population, Atlanta is one of the four with the highest proportion of blacks completing college.

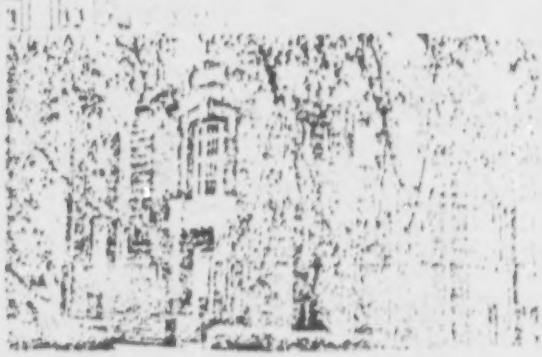


Stone Hall, 1975.

Morris Brown College
Atlanta, Georgia

Giles Hall, ca. 1890.

Spelman College
Atlanta, Georgia



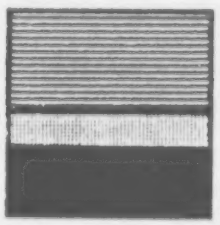
Oglethorpe Elementary
Atlanta, Georgia

A New England "carpetbagger" teacher instructs a Vicksburg, Mississippi school for beginning readers. Schools and teachers were a consistent target for anti-Negro violence. It was the growing competence and knowledge of the Negro that many Southern whites feared. An educated or intelligent Negro was considered "uppity" or dangerous.

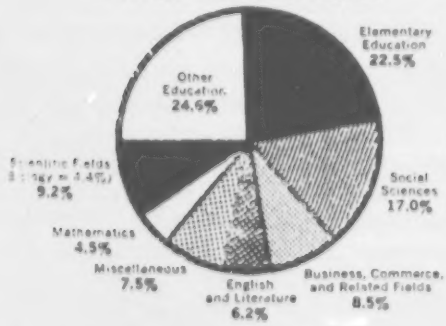
Today many Afro-Americans are following the example of the educator, Booker T. Washington:

HE LIFTED THE VEIL OF IGNORANCE FROM THE FACE OF HIS PEOPLE AND POINTED THE WAY TO PROGRESS THROUGH EDUCATION AND INDUSTRY

BLACK STUDENTS IN HIGHER EDUCATION TODAY

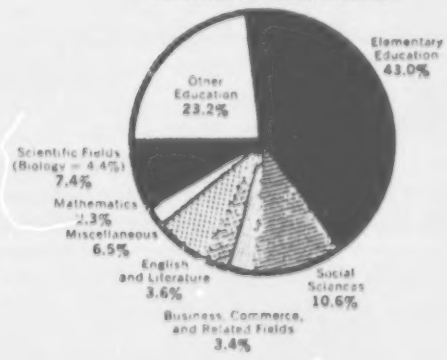

One Half of the Total are in 100 Predominantly Negro Institutions
One Half of the Total are in 2300 Predominantly White Institutions
One Third of the Total are in 34 Public Negro Colleges

BACHELORS DEGREES AWARDED 1967-68
IN PREDOMINANTLY NEGRO COLLEGES



Source: U.S. Office of Education

BACHELORS DEGREES AWARDED 1955-56
IN PREDOMINANTLY NEGRO COLLEGES



Learning Experiences Lesson #5C-Religious Tradition of Afro-Americans

Objective: After completing this lesson, you will discuss, display, and role play the influence of the church on Afro-American heritage during Slavery, Reconstruction, the 1950's, and the Civil Rights Movement.

Materials:

Library books
Reading Lesson 5C
Filmstrips - Black Religion I, II - Black Culture Program
Article - "The Black Church - Origin and Development"
Poster boards
Tape recorder and camera

Activities:

1. Read the "Religious Tradition" section
   Discuss with classmates and teacher.

2. Read at least two resources on the black church. Write a short report on the important facts and share with class.

3. View the filmstrips Religion I and II. Plan a brief discussion on one fact which interests you. Have a panel discussion with your classmates to share your views.

4. Design a poster which shows the role of the black church in improving the rights of Afro-Americans, from slavery to the present.

5. Visit one or more of the oldest Afro-American churches in your city or town. Take pictures and compare them to modern churches Find one of the oldest members and tape an oral history of the church. Share with your class the information found (you may do this in a group with other classmates).

Enrichment Activities:

Role play an old fashion Afro-American church service. Use the sermon for sending a message to slaves about to escape to freedom.

Invite a well-known minister of an Afro-American church to talk about the role of the church in seeking equal rights for minorities.

Role play or dramatize a specific role the church played in the lives of Afro-Americans.

READING LESSON 5C

RELIGIOUS TRADITION

Religion has been an important factor in the life of the Afro-American from as far back as their African heritage. They were denied an opportunity to practice the religion of their traditional culture so they became "Christianized" to the white Protestant faith.

Slaveholders were afraid to let African slaves use the religious rituals brought with them from Africa because most of them made use of the drum. The drum had been used as a means of sending messages. Slaveholders feared uprisings might occur from signals given by these drums to slaves on other plantations nearby or hiding in surrounding areas.

Some slaves of the South and North, as well as freemen, were allowed to worship in white churches but not as equals. Tension increased when Afro-Americans were not allowed to sit, pray, or participate on an equal basis with the white worshipers. This practice led to the establishment of the separate black church in the 1770's.

The black church served as the primary source of social life among Afro-Americans. It was a great foundation for freedom movements; serving as "stations" for the underground railroad, political "pools" from which black leaders were chosen, and an outlet for the many frustrations of black people living in America. The black church was the main agency which sought to bring about social change in the area of race relations.

Social protest by black religious leaders is a tradition originating in 1787 when Richard Allen and Absalom Jones established one of the first black Christian Churches in the United States.

Most Afro-American Christians belong to one of these six predominantly black denominations; National Baptist Convention, U.S.A. (5.5 million), National Baptist Convention of America (2.6 million), African Methodist Episcopal (1.2 million), African Methodist Episcopal Zion (1.1 million), and Christian Methodist Episcopal (466,000). Others belong to churches which are generally known as "white" churches (Methodists, American Baptist Convention, Seventh-Day Adventists, Christian Churches, Protestant Episcopal Churches, Congregational Christian Churches, United Church of Christ, and United Presbyterian Church of U.S.A.

Many urban Afro-Americans, during the last half of the 20th century, became members of "store-front" churches which were less well-organized but had ties with the institutional denominations. Many more flocked to the Nation of Islam, better known as the Black Muslims.

There are about 44,000 so-called "black Jews" found in cities such as Philadelphia, Boston, Chicago, Los Angeles, and New York. They are mainly natives of the West Indies or South America.

The black church may be viewed as separationist cults in large cities, where emotional services are held that appeal to the lower class or as upper-class protestant churches where no emotionalism is shown.

Most Afro-American Protestant religious services follow a pattern that is the same as that of the white Protestant churches. The services usually have a choir which sings alone or is joined by the congregation in the singing of certain hymns; music played on an organ or piano; prayer given by the minister; the center of the service (the sermon) delivered by the minister; and the collection of monetary contributions, a vital part of all services both black and white.

The first Negro Baptist Church, Savannah, Georgia.

Richard Allen (left) was a founder and bishop of the African Methodist Episcopal Church and the Free African Society, an organization devoted to the improvement of the economic and social condition of black people. He died in 1831. His shrine was erected to house his remains by members of the church he founded in Philadelphia in 1787—Mother Bethel AME church. Dr. C. Eric Lincoln, author of this article, is Professor of the Sociology of Religion at Fisk University in Nashville.

Rural black churches are usually the most emotional, with greater participation by its members than most urban churches. E. Franklin Frazier describes a typical rural service as:

> After the congregation has assembled, someone - - usually a deacon or a prominent member — "raises a hymn," that is, begins singing. The noise dies down. . . the congregation joins in the singing. The singing is followed by a prayer by a deacon,. . . . Then follows more spontaneous singing and prayer. After this comes the sermon, which is characterized by much dramatization on the part of the minister. Members of the audience express their approvals by "Amens," groans, and such expressions as "Preach it," and "Yes, Lord." As the minister reaches the climax, "shouting" or a form of ecstatic dancing begins. . . .most of the congregation is "shouting."[1]

The rural church served as a means of escape from the hard life that Afro-Americans had in the South and in some instances, still experience. The emotional services of the black church express the "closed in" feelings of the depressed black American. It also served as a means of social binding together in the black community.

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[1] E. Franklin Frazier, The Negro in The United States (New York: Macmillan, 1957) p. 351.

The black church tried to teach about other worldly matters but became involved in the civil rights battle because Christian teachings were different from social practices. Segregation and discrimination were so strong that the church felt a need to rebel.

The 1975 Montgomery Bus Boycott, organized and led by Martin Luther King, Jr., was perhaps the most successful involvement of the black church in the beginning of a great era in the United States in the lives of Afro-Americans and other minorities — the Civil Rights Movements of the 1960's.

Arrest of Mrs. Rosa Parks (above), the "Mother of the Modern Civil Rights Movement," following her refusal to give up her bus seat to a white man in 1955 triggered mobilization of Montgomery Bus Boycott that revolutionized the course of black protest in America.

Learning Experiences Lesson #5-D
Beliefs, Attitudes and Values of Afro-Americans

Objective: After completing this lesson, you will role play, dramatize, or design a poster about the social norms of Afro-Americans - rural, urban, middle class and/or lower class.

Materials:

Library books
Magazines and newspapers
Reading Lesson 5-D — Beliefs, Attitudes and Values

Activities:

1. Read the section, "Beliefs, Attitudes, and Values." Discuss major factors with your teacher and classmates.

2. Read at least two resources on Afro-American family life. These may be fiction and nonfiction. Role play a day in the life of a family and enjoyed reading about. Bring out points about their beliefs, attitudes, and values.

3. Dramatize the skit "The Youngers Buy a House" found in the booklet Negro Views of America. Afterwards have classmate make a list of every belief, attitude, or value expressed by this family. Compare their views with yours.

4. View a film or filmstrip on an Afro-American family. Design a poster, using pictures from old magazines and newspapers, which shows the social habits of the family. Compare the family habits with those of your family. How are they similar? Different?

5. Invite a person from the Social Services Department in your town or city to talk about problems which influence the beliefs, attitudes, and values of Afro-Americans who are in the lower class. Use question and answer sessions to discuss important facts.

Enrichment Activities:

Write and present a play or skit which depicts beliefs, attitudes, and values of a certain Afro-American family. It may be a rural family, an urban inner-city family, an urban, middle-class family, etc.

Discuss and display the results of the survey made in activity #6. Compile your findings with your classmates' and make on presentation.

READING - #5D

BELIEFS, ATTTITUDES AND VALUES

Afro-Americans have many beliefs, attitudes, and values which mold their life styles and behavior patterns. Many of these beliefs, attitudes, and values conform to the social patterns of "American society," and many do not. All ethnic groups in America have people who either conform to social "standards" or do not conform.

Afro-Americans have been stereotyped for many years because of the beliefs, attitudes, and values of a few members of the group and are still considered, by some, to be "unique" or "different" from other Americans.

Afro-Americans have different beliefs, attitudes, and values about the way they dress. Some like loud, flashy clothes, and others like casual clothes. Some like very fashionable clothes, and others like clothes which identify them with their African heritage. But all Afro-Americans do not like one style of clothing nor do they all wear one style. The choice is the individual's.

The Afro-Americans' beliefs, attitudes, and values differ about hair styles. Some will only wear what is called the "Afro," others will not wear it. Some Afro-Americans use a chemical relaxer or hot comb on the hair to make it straight, others will not. Some Afro-Americans have naturally straight or curly hair and will do nothing to it. These beliefs, attitudes, and values about how and why to wear a certain hair style is again the individual's choice.

Beliefs, attitudes, and values reflect your family, your friends, your needs, your heroes, your environment, your social and economic status, and sometimes your political ties. Therefore, the behavior of Afro-Americans is not always the same. Some behavior may be "unacceptable" by both Afro-Americans and other Americans. Many times these unacceptable behaviors are said to be practiced by a large number of Afro-Americans, but this kind of thinking is biased and prejudiced.

Afro-Americans love, play, work, fight, cry, become addicts, celebrate, worship, eat, dress, and do many other things just as any other American does. They have no behaviors which are unique only to them.

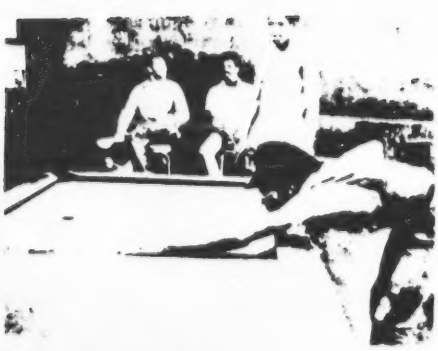
Often the beliefs, attitudes, and values a person has for a country reflect the experiences and conditions that person has had to face in that nation. Many Afro-Americans can only reflect displeasure with their life in the United States. They have struggled hard trying to break the bondages of slavery, discrimination, and segregation. They have shown in many ways their dislikes and likes for the political and social conditions which have directly affected them, individually and as an ethnic group. Yet, most are still proud to be citizens of the United States.

Many Afro-Americans value clean, spacious, and well-kept homes and believe in providing their families with many of the luxuries of life. Other Afro-Americans, due to reasons such as poor education, family attitudes passed from one generation to the other, segregation, discrimination, and lack of interest (sometimes), have experienced only conditions of poverty.

The beliefs, attitudes, and values of many Afro-Americans are not fulfilled because they are faced with practices of discrimination and segregation. Many families would like to live in better homes but are denied this want due to extreme prices which are charged for property sold to blacks and high rental fees. Others have become adjusted to substandard living conditions and find no need to improve. However, a great desire for a better life is almost always a part of any individual's dream and his beliefs, attitudes and values might change if an equal chance for improvement is made possible by equal rights and opportunities.

Afro-Americans have different beliefs, attitudes, and values about recreation and fun. Some like horseback riding, swimming, or bicycle riding; others like to sit with friends, shoot pool in a neighborhood "pool hall" or even "hang" with their buddies on street corners, there is no certain way Afro-Americans like to enjoy life. They enjoy it in individual ways which are determined usually by economic and social environments.

Afro-Americans do not have beliefs, attitudes, and values which are different from other Americans. They are, however, a minority group which has been discriminated against for centuries with a history of enforced servitude. These discriminatory practices have often caused Afro-Americans to rebel, riot, and fight because they, like all human beings, did not like to be abused and denied.



AFRO-AMERICANS

EXPRESSING A CULTURAL HERITAGE

AFRO-AMERICANS

Teaching Strategy #6-"Expressing A Heritage"

Concept:

Afro-Americans, in spite of deprivations and handicaps (sometimes because of them), have soared to fame in most of the artistic fields. With an unusual historical experience as a group and a peculiar position held in American society, the Afro-American has become inventor, artist, actor, dance, orator, singer, musician, write, and composer. They have truly given Americans "spice of flavor" in their cultural heritage.

Resources

Reading Lesson #6
Filmstrip/cassette-"Historical Interpretations of Negro Spirituals"
Filmstrip/cassette-"Black Culture Program"
Cassette tapes #IV-3,4-"Silhouettes in Courage"
Masters #12 and #16

Preparation:

Read all materials carefully. Have pupils collect pictures, songs, poems, etc. of their favorite artist and bring to class. Make a display. Get records and tapes of different kinds of Afro-American music and literature. Make contact with community resources who will give class presentations. Discuss what cultural heritage means with pupils. Let them express what it means to them.

Select related films and books from Appendix A and the bibliography. Make a display showing the major inventions of Afro-American inventors.

Implementation:

Assign silent reading. Discuss important facts in class participation activity. Duplicate and distribute Learning Experiences #6A, B, and C. These should be done one at a time. Give at least two days for each lesson. Plan a day or two for pupils to present their enrichment activites.

Duplicate and distribute copies of Appendix B. Have pupils choose at least three Afro-American inventors and write reports on their major inventions.

Learning Experience Lesson #6A-Communication

Objective: After completing this lesson, you will be able to recognize and cite verbal and nonverbal language dialect which is commonly used by many Afro-Americans.

Materials:

Books of Black Poetry
Langston Hughes' "Simple" tape
Reading Lesson #6A — "Expressing a Heritage"

Activities:

1. Read the section on Communication and discuss with teacher and classmates.

2. Listen to the record "Simple" by Langston Hughes and write at least ten phrases which are commonly used by Afro-Americans. Compare Simple's usage to yours; to a well-known Afro-American speaker (ex. Barbara Jordan — Congresswoman or Andrew Young — Chairman). Make a chart showing the differences.

3. Make a "slang" dictionary of words used by Afro-Americans heard in your classroom, on TV, or the radio, etc. Make another "slang" dictionary of words used by another ethnic group. Show how each group uses words to communicate with their peers.

4. Observe a classroom and make a record of every nonverbal act made. Compare each to examples of Afro-American nonverbal communication. Are they different? Similar?

Extended Activities

Make a chart which shows simple phrases in different "dialects" or "slang" terms. Use words from Afro-American, Asian-American, Jewish-American, etc., or other subgroups of American society (ex. pilots, CB radio operators etc.).

Interview an old Afro-American and compare the language expression to that of a younger Afro-American. Show the similarities and differences on a chart.

READING LESSON #6A

EXPRESSING A HERITAGE

COMMUNICATION

Verbal:

The language spoken by Afro-Americans is English. Many of them, however, speak various dialects of this language. The most common dialect is called nonstandard "Negro dialect" and is spoken by many Afro-Americans. This language difference includes the ommision of certain sounds and grammatical usage which are present in standard English. Some Afro-Americans have found the use of "nonstandard Negro dialect" to be a hindrance when applying for certain jobs or positions.

The language dialects spoken by Afro-Americans are due to the cultural environment which they live in. Within this environment "nonstandard Negro dialect" is heard and standard English is seldom spoken. Family members, friends, neighbors, ministers, radio announcers, and other community people all speak the same dialect. Our segregated society lends to keep this environmental setting from disappearing.

Some examples of "nonstandard Negro dialect" are:

1. wif — with
2. mouf — mouth
3. paf — path
4. dough — door
5. foe — four
6. I got three doll. I got three dolls.
7. The girl pencil was stolen. The girl's pencil was stolen.
8. She go to the store this morning. She went to the store this morning.
9. I done my homework. I did my homework.
10. I busy; I making a cake — I am busy; I am making a cake.

Slang is another form of verbal communication used by Afro-Americans. It is a language which is used unconsciously to project a positive self-image; most often its roots may be revolutionary (a means of change). It is a natural attempt by a minority people to achieve some kind of unique identify. It is a survival game played on Afro-American terms.

The new slang words and usage are naturally developed. They are the result of certain situations and conditions. Sometimes new objects, ideas, or happenings will require a new word to describe them. Each generation will develop a code language of its own. Listed below are a few slang terms used by some Afro-Americans.

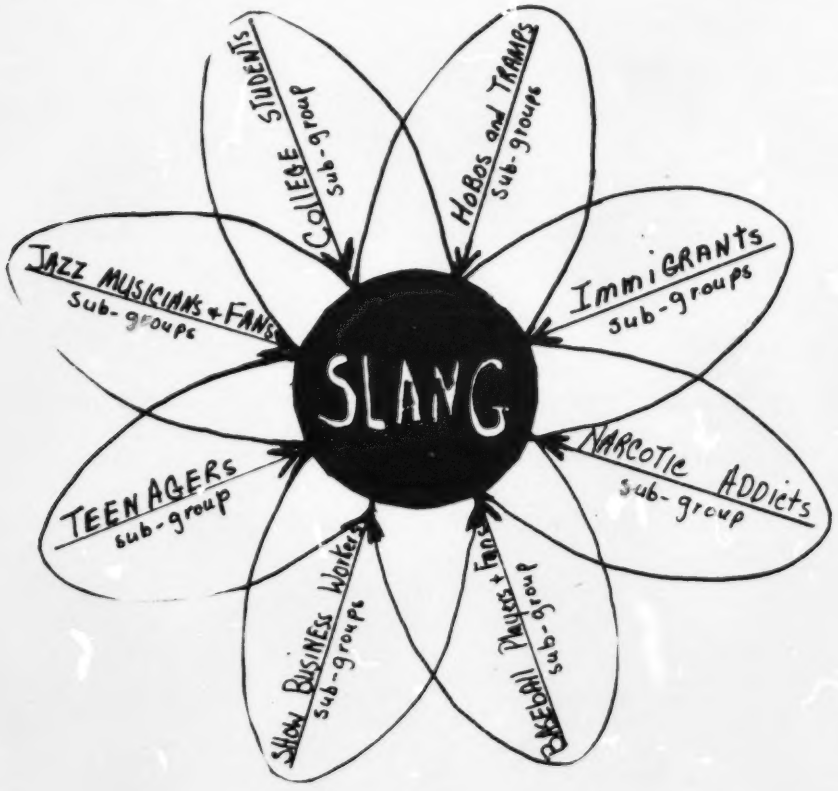
Chick — a young attractive girl or woman
Hog — a Cadillac car
Bread — money

Threads or Rags — clothes (usually a suit)
Jive Turkey — someone disliked or distasteful
Soul — identity with the black race

This form of communicating may also be a carryover of African heritage. The following words used by many Afro-Americans show definite African origin.

African Word	Afro-American Word	Meaning
Yaw Kay	OK	All right
Hipi	Hip	Aware
Cat	Cat	Person
Dega	Dig	Understand
Kuta	Cooter	Tortoise
Tota	Tote	Carry
Saut (to run around)	shout	Religious Ritual

Slang is by no means common only to Afro-Americans. It can be found in many subgroups of America. The model below shows a few of the subgroups who use slang among its members as a code language for secrecy.



Many Afro-Americans also speak standard English. They have assimulated into the American society and taken on the verbal sounds and usage which are a part of the majority culture.

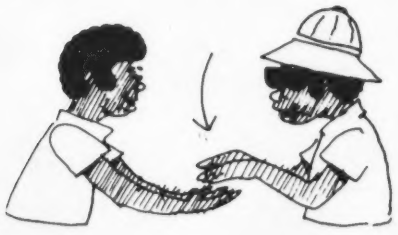
Nonverbal:

Nonverbal communication is learned by individuals from the culture which surrounds and trains them. It is a form of communication which gives a message by the way a person moves his body, holds his head, uses facial expressions, makes gestures, utilizes space, or gives certain touches.

Afro-Americans have many of the same movements which are common to other groups in American society. This is true mainly because they do not have a distinctive tradition or culture. The experience of slavery crushed the native heritage of Afro-Americans and eliminated most of their culture.

The nonverbal communication used by Afro-Americans is determined by the conditions found in the environment where they live. A few examples of nonverbal communication used by some Afro-Americans are listed below. In no way are the few examples listed below intended to denote commonality among all Afro-Americans.

1. Accepting a point of view or a statement — usually done by extending an open hand, face up, for the other communicant to "slap it." This gesture is reversed to complete the message.



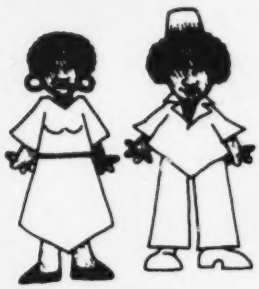
2. Flirting, scorning, or showing surprise — usually done with various eye movements (eyes are used a lot by Afro-Americans). A flirt may be done by dropping the eyes and slowly looking up with a smile. A scornful look is done by dropping the eyes and looking up with a frown. Surprise is shown by opening the eyes widely (This is not to be mistaken for the sterotyped new pictured by some movies and TV shows of Afro-Americans as being stupid, simple, or afraid of "unseen objectives").

3. Expressing "bigness" or vanity — walks with a slight limp and hops on one foot. The arms are held at the waist and the hand dropped at the wrist. This is known as "dapping."

4. Affection — usually shown with a kiss or hug, but is done more privately than some other groups.

5. Getting attention or showing off — usually loud, flashy clothes are worn. Sometimes owning big cars are used for this purpose.

6. Heritage identity — American style clothes, hairstyles, and jewelry are usually worn.



7. Emphasizing a point — (usually done by women) the hands are placed firmly on the hips just below the waist and the head is shaken from side to side with a waving motion.

Learning Experience Lesson #6B -Cultural Contributions Art

Objective: When you have completed this lesson, you will compare, display, and make a poster of the influence made by Afro-American artists to the cultural heritage of America and other nations.

Materials:

Various paintings and sculptures (if possible)
Library books
Filmstrip - "Black Art" - Black Culture Program
Old magazines
Reading Lesson 6B - "Expressing A Heritage"

Activities:

1. Read the section on Art in Lesson 6B "Expressing A Heritage." Discuss the major facts with your classmates and teacher.

2. View the filmstrip "Black Art" and discuss with classmates.

3. Read at least two books on Afro-American artists. If possible, make a display of your favorite Afro-American artist (use prints of). If not possible, give a two-minute talk about the works of your favorite artist.

4. Compare the painting of at least one Afro-American artist and one non-Afro-American artist. List the likeness and unlikeness.

5. List at least three non-Afro-American artists whose paintings show the influence of African art. If possible, show examples.

Extended Activities:

Prepare an exhibit of Afro-American art. Use the help of your art teacher.

Make paintings and sculpture which show African influence in design. Display in school.

Invite an Afro-American artist from your community, if possible, to present a "demonstration" in your school of his talents.

CULTURAL CONTRIBUTIONS

During the early years of the American colonies, black people were considered too illiterate to ever make a lasting cultural contribution to the young nation about to develop. However, Afro-Americans brought forth, with all the odds against them, a rich heritage in cultural creativeness. This creativity was shown in writings, music, dance, and song. There were vivid slave narratives written to tell about the horrors of slavery; spirituals sung to wail out the pains of sorrow and despair; poetry written to express inner feelings; and dances created to entertain when nothing else was available. These contributions left a lasting mark on the cultural heritage of this nation and opened the doors of great acclaim for Afro-Americans in the field of art, music, literature, and performing arts.

Art

The African artistic heritage of the Afro-Americans was cut off during slavery. They were forced to discover and rediscover their talents without an ancestral foundation.

Most of the manual arts learned in Africa, which reached their greatest height during the Middle Ages, were largely lost to the Afro-American during his period of bondage.

These arts were woodcarving, bone carving, and metalwork. The slave artisan who was allowed to use his skills had to make practical tools and household equipment only.

A mother and child figure from Mali.

A female figure from Zaire.

"Les Demoiselles d'Avignon" by Pablo Picasso

Some Afro-Americans showed great talent while going through periods of rediscovery and redevelopment. Scipio Morehead was one of these artists. He painted exciting landscapes of the land which surrounded him.

Afro-Americans did not realize their true potential in the field of art until the 1920's. It was during this period that the rediscovery of African art began to influence the work of many great artists, both black and white. Pablo Picasso clearly reflects, in some of his works, the strong influence of African design. When he saw the 1907 Paris exhibit of African art, he completed his unfinished painting, "Les Demoiselles d'Avignon," using African shapes.

Many great Afro-American artists such as Henry Ossawa Tanner, Robert Bannister, Hale Woodruff, Alice Gafford, Richmond Barthe', Jacob Lawrence, and many others have displayed their talents in American culture.

Learning Experiences Lesson # - Cultural Contributions Music

Objective: When you finish this lesson, you will demonstrate, display, and discuss what Afro-American music is and how it has influenced the culture of America.

Materials:

Library books
Magazines and newspapers
Filmstrip - "Music I, II, and III - Black Culture Program
Poster boards
Record and cassettes
Reading Lesson "Expressing A Heritage"

Activities:

1. Read the section on music in Lesson VII "Expressing A Heritage." Discuss the major facts with your classmates and teacher.

2. View the filmstrips Music I, II, and III from the Black Culture Program Kit. Write a short paper about the kinds of music discussed. Prepare a picture chart of your findings.

3. Collect at least two songs from each of the groups that represent Afro-American songs. Spirituals, "work songs," blues, or ballads. Write in your words what each is saying.

4. Listen to at least two songs from each of the following groups: spirituals, "work songs," blues, or ballads and list the different way each song makes you feel. Role play your feeling for the class while the music plays.

5. Listen to a jazz record and compare its sound to rock music, classical music, gospel music, folk music, and country music. Write how you think jazz may have influenced each. Discuss the similarities and differences heard.

Extended Activities

Make a display of important Afro-American musicians, singers, and composers. Show what contributions were made by each. List in chronological order and name the historical period.

Compose a short spiritual, blues, "work song." Make it give a message or express a feeling. Sing for the class.

Plan an "Afro-American Music Festival" with your classmates and the music teacher. Include all kinds of Afro-American music. Invite community Afro-American musicians to participate (college groups, church choirs, etc.)

Music

Afro-American musicians created a form of music known to many as the only "original American" music. This style of music, known as jazz, along with the distinct style of singing (spirituals and blues) and playing (ragtime) gave birth to a truly unique form of musical entertainment.

Swing Low, Sweet Chariot

Spirituals, which were called "sorrow songs" by W. E. B. Dubois, were sung by slaves as a means of self-expression. They were not allowed to read or write. Group gatherings were also banned most of the time, unless work was being done.

With all the tradition of a heritage cut off, the Afro-Americans began to communicate through their songs. Many times, these songs whose lyrics were about religious matters were used to send messages about freedom to "passengers" of the Underground Railroad.

Steal Away

The Afro-American also wailed out his moods and feelings in another type song known as the "blues." These songs expressed the love life and sorrow of the people singing.

Lonesome Blues

The "work" song was another form of music which grew out of the heavy burdened conditions faced by Afro-Americans.

These songs were a part of the workday rhythms of daily toil. Probably the most famous of these "work" songs is "John Henry."

John Henry

Pupils Learning Experiences Lesson #6D Cultural Contributions (Literature)

Objective: When you have completed this lesson, you will recite, write, and dramatize literature which interests you and shows the beautiful and unique expression written by Afro-Americans.

Materials:

Library books
Filmstrips "Black Poetry" I and II - Black Culture Program
Reading Lesson 6D "Expressing A Heritage"

Activities:

1. Read the section on literature in Lesson VII and discuss with teachers and classmates.

2. View filmstrips "Black Poetry I and II." Afterwards, read a poem written by an Afro-American orally to a classmate. Discuss your expression while reading and compare to filmstrip.

3. Read at least two books on literature written by Afro-Americans. Make a picture of what one piece says to you. You may read a poem, story, or short play.

4. Invite a community Afro-American poet, essayist, or novelist to class, if possible, to read some of his works. College students may be used who are Fine Arts majors.

5. Listen to your teacher read a poem written by a modern Afro-American poet. Compare today's Afro-American poet with one who wrote during the Revolutionary period, "Jim Crow era," or early Civil Rights Movement. Discuss what you feel after hearing and reading each poem.

Extended Activities:

Recite your favorite poem written by an Afro-American.

Role play an action scene from a novel written by an Afro-American.

Dramatize an excerpt from a play written by an Afro-American.

Pretend that you are an Afro-American poet and write a poem to express one of the historical periods in American history for Afro-Americans (i.e., Slavery, Jim Crow, Reconstruction, Revolution, etc.)

Literature

In literature, poets such as Lucy Terry, who in 1746 wrote a splendid account of an Indian raid on the Massachusetts town of Deerfield; and Phyllis Wheatley, the best known revolutionary poet, paved the way for many literary Afro-Americans to spring forward. Phylis Wheatly had been brought to Boston from Senegal by a woman who felt that slaves should learn to read and write. Other early writers, like Gustavus Vassa, made many memorable contributions through their accounts of slavery written in what were called "slave narratives."

Many Afro-Americans have "poured their souls out" in writings and have contributed to the rich heritage found in American literature. Writers such as Arna Bontemps, James Baldwin, Lerone Bennett, Jr., Gwendolyn Brook, Paul Laurence Dunbar, Lorraine Hansberry, Langston Hughes, Nikki Giovanni, and many others have expressed the feelings, wishes, needs, concerns, and thoughts of Afro-Americans yesterday, today, and tomorrow.

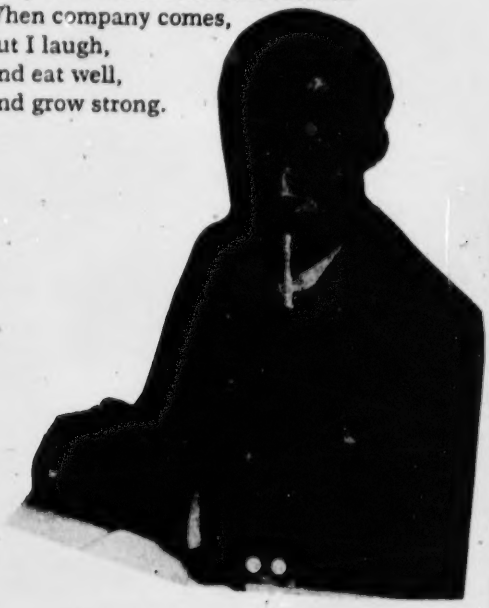
I, Too

LANGSTON HUGHES (1902-1967)

I, too, sing America.

I am the darker brother.
They send me to eat in the kitchen
When company comes,
But I laugh,
And eat well,
And grow strong.

Paul Laurence Dunbar was an enormously popular American poet who was famous for his lyric use of dialect



Nikki Giovanni is representative of the best of a flood of young and gifted black poets in America today.

Learning Experiences Lesson #6E
Cultural Contributions Performing Arts

Objective: When you have finished this lesson you will identify, discuss, and display ways Afro-Americans have contributed to American culture in the Performing Arts. (Acting, Dancing, Singing).

Materials:

Library books
Magazines and newspapers
Filmstrip "Black Dance" - Black Culture Program
Reading Lesson 6E - "Expressing a Heritage"

Activities:

1. Read the section on Performing Arts in Lesson VII and discuss with teacher and classmates.

2. Read at least two books or articles on Afro-Americans in the Performing Arts. List them and their most famous contribution.

3. View the filmstrip "Black Dance." Discuss the major points viewed with your classmates. List the famous dancers and tell about their contribution to American culture.

4. If possible, attend a play which has Afro-Americans in it. Matinees may be attended by the total class. Discuss the roles they played and how well they acted.

5. Listen to a recording of Afro-American singers who sing opera, blues, spirituals, pop music, and rock music. Decide which you like best and discuss with classmates why. Discuss what makes each famous.

6. Make a mural of the most famous Afro-American movie and TV stars. Include as many as you can find in old magazines and newspapers. Identify at least three and write a short paper or discuss with your classmates the kinds of characters they usually play. List all major accomplishments made by them.

Extended Activities:

Make a bulletin board or display of Afro-Americans who have made significant contributions in American culture.

Present a play or dramatization which has a famous role played by an Afro-American actor or actress. Pretend that you are the actor/actress and try to recreate the artistic performance.

Invite local Afro-American drama groups to perform at your school. Talk with the cast about their aspirations and goals.

Performing Arts

From the earliest days of slavery, the Afro-American has sought ways to express his feelings — those of sorrow, despair, grief, joy, love, oppression, gaiety, and hope. Entertainment was one of the few ways this was possible. To perform as a "juba" dancer, or a minstrel singer, or actor was rewarding and relieving to many. One such person was a talented pianist from Georgia called "Blind Tom." He was a slave who won great acclaim by performing nationally and abroad.

The Afro-American was not welcomed freely, either as spectator or participant, in places where adequate training as performers could be gotten. They were forced to dance, sing, or act in selected places only. Many of them went abroad to perform, but their roles were usually not great ones.

Afro-American performers were not treated with any seriousness on stage until the 20th Century. It was during this period that they commanded serious attention to their talents. Charles Gilpin's starring role in Eugene O'Neill's Emperor Jones paved the way for Afro-American actors to become an accepted part of American theatre.

The Juba Dance: entertainment in Colonial America

Ira Aldridge was regarded as the finest Shakespearean actor of his day and successfully toured Europe for 30 years.

Today, the list of Afro-Americans performing on stages, television, and in movies would run into the hundreds. Many have made notable strides toward fulfilling their greatest desire to full potential. A small list of these would include: Ira Aldridge, Sidney Poitier, Lena Horne, Ethel Waters, Ruby Dee, and Hattie McDaniel — actresses and actors; Alvin Ailey, Katherine Dunham, and Arthur Mitchell — dancers and choreographers; Paul Robeson, Johnny Mathis, Aretha Franklin, Lena Horne, James Brown, Pearl Bailey, and Harry Belafonte — singers; Marian Anderson, Leontyne Price, Roland Hayes, Mattiwilda Dobbs, and Grace Bumby — opera stars; Dean Dixon and James DePreist — symphonic musicians; James Bland, Harry T. Burleigh, and William Grant Still — composers.

Katherine Dunham has made significant contributions to modern dance along with a number of other black innovators, including Alvin Ailey, who heads one of the most important dance companies in the country.

Cicely Tyson has emerged in the past several years as one of the best actresses in the motion picture and television industries, as well as on the Broadway stage.

Leontyne Price the first black artist to perform a major role with the Metropolitan Opera Company in New York.

Today, Afro-Americans have wondrously managed to create the music of an era, expression of motion that has overpowered most of modern dance, a distinct, vital, and important form of literature, a newness in visual arts, and a unique character and style that has identified the Afro-American as one of the world's great cultural contributors.

Learning Experiences Lesson 6F - Cultural Contributions - Foods

Objective: When you have completed this lesson, you will be able to identify some foods known as "soul foods" by their appearance, taste, and preparation.

Materials:

"Soul" food recipes
Reading Lesson #6F — "Expressing a Heritage"

Activities

1. Read the section on "Foods" in Lesson VII and discuss with your classmates and teacher.

2. Prepare a menu which consist of only foods which are considered "soul" food. Compare it with a menu of a classmate. Discuss similar foods included.

3. Along with at least two other classmates (with parental approval) prepare a "soul" food dish. Bring samples for other classmates to share, have each describe the appearance and taste by writing a poem or verse.

4. Have a "soul" food luncheon with your classmates. Let different groups prepare a dish. Each group must display the preparation of the dish served.

Extended Activity: Make a "soul" food cook book. Include (if possible) why each dish is called "soul" food.

Foods

Afro-Americans have expressed their heritage, which has generally been one of isolation, in many forms. One of these has been a creative way of preparing food. This "something extra" in the preparation of food has mainly been Southern in origin. Older generations of Afro-American women prepared and seasoned that food which was available to them in a unique manner. This way of cooking is called "soul cooking."

"Soul food" is usually dishes prepared with less desirable selections of meats and vegetables such as pig tails and feet, hog intestines, chicken feet, salted hog belly (fat back), collards and hog knuckles, dried peas, and watermelon rinds. These are now considered delicious dishes.

Listed below are a few recipes generally used for preparing "soul food":

Chitterlings
(usually pronounced "chitlins")

10 lbs. chitterlings—Clean very carefully in warm water, removing all the lining and leaving a bit of the fat.

Cover in pot with cold water adding 1 onion, 1 cup vinegar, 1 small potato (to absorb odor, not to eat), 2 tsp. crushed red pepper, salt, clove garlic, tsp. dried parsley.
Cover and cook about four hours until well done.

Drain off liquid, leaving a little in the pot. Remove chitterlings, and cut them into small pieces. Add black pepper and:

1. Put back in pot with 2 tbs. vinegar. Simmer gently for 20 minutes.
   or
2. Saute gently with 1 tbs. vinegar in bacon drippings until most of liquid is cooked away.
   or
3. Dip pieces in beaten egg and cracker crumbs, and fry in deep fat to golden brown.

Serves 6

Watermelon Preserves

Take rind from one small watermelon. Peel off green portion. Soak in lime water overnight and one full day. Remove from lime water and soak in fresh water for two hours, then for two more hours in salt water. Rinse rinds and cook in fresh water for 40 minutes. Add 1½ cups water, add sugar to the rind in the proportion one pound of sugar to one melon. Boil until clear. Put up in mason jars.

Collard Greens and Ham Hocks

9 lbs. collard greens (or collard turnip, mustard mixed)
6 medium-sized smoked hamhocks, or 1 lb. piece of bacon
salt
2 tsp. crushed red pepper

Slice leaves off stalks. Place in cold water. Sprinkle with salt (this aids in washing out sand).

Wash thoroughly twice, then rinse through without salt.

Slice leaves across into three slices. Leave soaking for an hour or more.

Rinse hamhocks. Place in three quarts of water. Sprinkle with crushed red pepper, or two fresh hot peppers.

Cook covered for 2½ hours. Mix lightly once to turn greens so that all cook evenly.

Serves 10

Chicken Feet Stew

Ingredients:

2 lbs. chicken feet	1 cup day-old
4 onions (quartered)	string beans
5 potatoes (cut into eighths)	salt & pepper to taste
3 carrots sliced horizontally	3 bay leaves
	1 clove garlic

Sever skin in the middle of the bristle on leg and pull off. Cut nails. Cover with water in cast-iron Dutch oven. Add all ingredients, and cook until chicken feet are tender. Serve with hoe cake or corn bread and black molasses.

Corn Pudding

2 cups creamed corn
1 egg beaten slightly
3 tablespoons flour
3 tablespoons butter
salt and pepper to taste

Combine ingredients and mix thoroughly. Place mixture in baking dish. Bake in moderate oven (350° F.) 45 minutes, or until knife inserted in center comes out clean. Serve with sliced tomatoes.

Crackling Corn Bread

½ cup flour
1 cup yellow corn meal
1½ tsp. baking powder
1 tsp. salt
½ tsp. baking soda
2 tbs. sugar
1 cup buttermilk
1 egg, beaten
½ cup crushed pork crackling

Pre-heat oven for 10 minutes to 450°. Mix and sift all dry ingredients. Add buttermilk, egg, crackling, and stir well. Pour into 9" skillet and bake for 20 minutes.

Pigs Feet and Tails

Ingredients:

6 feet, 8 tails
1½ cups vinegar
2½ onions
3½ tsp. salt
celery stalks & tops
hot sauce
8 pepper corns
2½ cloves garlic
5 bay leaves
3 lemons
1 potato
1 cucumber

Steps to follow:

1. Wash thoroughly and scrub with a brush.
2. Cook feet and tails together.
3. Cook feet in water with vinegar, onion, celery and tops and salt until meat falls from bone.
4. Squeeze juice from lemons and add spices and one cup pot likker.

(Around New Year's, it is customary to fix pig tails in black-eyed peas.) Serve with black-eyed peas and greens, hoe cake and pot likker. (For pot likker, you may add carrots and potatoes and snow peas to make a soup.) Flapjacks for dessert.

Candied Yams

6 medium-sized yams
6 cups water
3 cups sugar
4 tbs. butter
1½ tsp. cinnamon
½ tsp. cloves
½ tsp. nutmeg

Wash yams, cover with water and bring to a fast boil. Cook 5 minutes longer. Drain and cool. Peel and slice in half lengthwise. Place in 4-quart saucepan. Add sugar, spices, butter and water. Cook uncovered for 1½ hours until thick syrup has almost cooked away. Serves 8.

Hoe Cake

2 handfuls (2½ cups) sifted corn meal
⅛ tsp. baking soda
⅛ tsp. salt
1 cup sweet milk
3 tbs. melted bacon drippings

Mix all ingredients. Pour into hot greased black #6 cast-iron skillet. Bake in oven at 450° for 20 minutes until golden brown or, if preferred, cook on top of stove. (Note: This is especially good with "pot likker"—chicken, beef, pork—or black molasses and thick strips of bacon.)

Sweet Potato Pie

1½ lbs. sweet potatoes (or two large ones)
2 cups sugar
¼ lb. butter
2 teaspoons vanilla
1 teaspoon cinnamon
½ teaspoon nutmeg
4 slightly beaten eggs

Boil sweet potatoes in jackets until tender. Drain. Remove skin and mash with butter. Combine sugar, vanilla, cinnamon, nutmeg and eggs. Beat for five minutes. Bake in moderate oven (350° F.) 45 minutes, or until knife inserted in center comes out clean. Makes one (nine-inch) pie.

APPENDIX

ACKNOWLEDGEMENTS

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The constructive suggestions and criticisms of the Ethnic Heritage Project pilot teachers gave this volume relevant meaning and usefulness.

APPENDIX

SOME INVENTIONS BY NEGROES

Inventor	Invention	Date	Patent
Ashbourne, A. P.	Biscuit Cutter	Nov. 30, 1875	170,460
Bailey, L. C.	Folding Bed	July 18, 1899	629,286
Beard, A. J.	Rotary Engine	July 5, 1892	478,271
Benjamin, Miss M. E.	Gong and Signal Chairs for Hotels	July 17, 1888	386,286
Binga, N. W.	Street Sprinking Apparatus	July 22, 1879	217,843
Blackburn, A. B.	Railway Signal	Jan. 10, 1888	376,362
Boone, Sarah	Ironing Board	Apr. 26, 1892	473,653
Brooks, C. B.	Street-Sweepers	Mar. 17, 1896	556,711
Brown, O. E.	Horseshoe	Aug. 23, 1892	481,271
Burr, J. A.	Lawn Mower	May 9, 1899	624,749
Burwell, W.	Boot or Shoe	Nov. 2[illegible]899	638,143
Campbell, W. S.	Self-Setting Animal Trap	Aug. 30, 1881	246,369
Carrington, T. A.	Range	July 25, 1876	180,323
Certain, J. M.	Parcel Carriers for Bicycles	Dec. 26, 1899	639,708
Church, T. S.	Carpet Beating Machine	July 29, 1884	302,237
Cooper, J.	Elevator Device	April 2, 1895	536,605
Cralle, A. L.	Ice-Cream Mold	Feb. 2, 1897	576,395
Davis, W. R., Jr.	Library Table	Sept. 24, 1878	208,378
Deitz, W. A.	Shoe	Apr. 30, 1867	64,205
Dorticus, C. J.	Device for Applying Coloring Liquids to Sides of Soles or Heels of Shoes	Mar. 19, 1895	535,820
Dorticus, C. J.	Photographic Print Wash	Apr. 23, 1895	537,968
Downing, P. B.	Electric Switch for Railroad	June 17, 1890	430,118
Elkins, T.	Refrigerating Apparatus	Nov. 4, 1879	221,222
Flemming, R. F., Jr.	Guitar*	Mar. 3, 1886	338,727
Grant, G. F.	Golf-Tee	Dec. 12, 1899	638,920
Gregory, J.	Motor	Apr. 26, 1887	361,937
Gunn, S. W.	Boot or Shoe*	Jan. 16, 1900	641,642
Hilyer, A. F.	Registers	Oct. 14, 1890	438,159
Hunter, J. H.	Portable Weighing Scales	Nov. 3, 1896	570,553
Jackson, B. F.	Heating Apparatus	Mar. 1, 1898	599,985
Jackson, B. F.	Gas Burner	Apr. 4, 1899	622,482
Jackson, W. H.	Railway Switch	Mar. 9, 1897	578,641

Inventor	Invention	Date	Patent
Johnson, I. R.	Bicycle Frame	Oct. 10, 1899	634,823
Johnson, W.	Egg Beater	Feb. 5, 1884	292,821
Jones and Long	Caps for Bottles	Sept. 13, 1898	610,715
Love, J. L.	Pencil Sharpener	Nov. 23, 1897	594,114
Marshall, T. J.	Fire Extinguisher*	May 26, 1872	125,063
Matzeliger, J. E.	Nailing Machine	Feb. 25, 1896	421,954
Matzeliger, J. E.	Lasting Machine	Sept. 22, 1891	459,899
McCoy, E.	Lubricator for Steam Engines	July 2, 1872	129,843
McCoy, E.	Drip Cup	Sept. 29, 1891	460,215
Miles, A.	Elevator	Oct. 11, 1887	371,207
Newson, S.	Oil Heater or Cooker	May 22, 1894	520,188
Nickerson, W. J.	Mandolin and Guitar Attachment for Pianos	June 27, 1899	627,739
Phelps, W. H.	Apparatus for Washing Vehicles	Mar. 23, 1897	379,242
Purdy and Sadgwar	Folding Chair	June 11, 1889	405,117
Purday, W.	Device for Sharpening Edged Tools	Oct. 27, 1896	570,337
Purvis, W. B.	Fountain Pen	Jan. 7, 1890	419,065
Purvis, W. B.	Electric Railway*	May 1, 1894	519,291
Purvis, W. B.	Eletric Railway Switch	Aug. 17, 1897	588,176
Ray, L. P.	Dust Pan	Aug. 3, 1897	587,607
Reynolds, R. R.	Non-Refillable Bottle	May 2, 1899	624,092
Richardson, A. C.	Casket Lowering Device	Nov. 13, 1894	529,311
Richey, C. V.	Car Coupling	June 15, 1897	584,650
Richey, C. V.	Railroad Switch	Aug. 3, 1897	587,657
Robinson, E. R.	Electric Railway Trolley	Sept. 19, 1893	505,370
Sampson, G. T.	Clothes Drier	June 7, 1892	476,416
Scottron, S. R.	Curtain Rod	Aug. 30, 1892	481,720
Smith, J. W.	Lawn Sprinkler	May 4, 1897	581,785
Standard, J.	Oil Stove	Oct. 29, 1889	413,689
Standard J.	Refrigerator	July 14, 1891	455,891
Sweeting, J. A.	Device for Rolling Cigarettes	Nov. 30, 1897	594,501
Taylor, B. H.	Rorary Engine	Apr. 23, 1878	202,888
Tregoning and Latimer	Globe Supporter for Electric Lamps	Mar. 21, 1882	255,212
Winters, J. R.	Fire Escape Ladder	May 7, 1878	203,517
Woods, G. T.	Steam Boiler Furnace	June 3, 1884	299,894
Woods, G. T.	Telephone Transmitter*	Dec. 2, 1884	308,8176
Woods, G. T.	Apparatus for Transmission of Messages by Electricity	Apr. 7, 1885	315,368
Woods, G. T.	Telephone System and Apparatus	Oct. 11, 1887	371,241

Inventor	Invention	Date	Patent
Woods, G. T.	Railway Telegraphy	Nov. 15, 1887	373,383
Woods, G. T.	Tunnel Construction for Electric Railway	July 17, 1888	386,282
Woods, G. T.	Railway Telegraphy	Aug. 28, 1888	388,803
Woods, G. T.	Electric Railway System	Nov. 10, 1891	463,020
Woods, G. T.	System of Electrical Distribution	Oct. 13, 1896	569,443
Wormley, James	Life Saving Apparatus	May 24, 1881	242,091

*Variation

SLAVE NARRATIVE

An African Recalls the Horror of a Slave Ship

Gustavus Vassa, born in Africa's once-great city of Benin in 1745, was captured and put on a slave ship when he was eleven years old. Eventually, he gained his freedom and managed to get an education. As a free man, he journeyed to London to present to the English Parliament a petition against the slave trade. He also wrote a book about his experiences as a slave — a book that was widely read in England and the American colonies. He gave a dramatic account of what slave captivity was like:

"The first object which saluted my eyes when I arrived on the coast was the sea, and a slaveship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which was soon converted into terror, which I am yet at a loss to describe, nor the feelings of my mind. When I was carried on board, I was immediately handled, and tossed up, to see if I were sound, by some of the crew; and I was now persuaded that I had got into a world of bad spirits, and that they were going to kill me. . . .

"I was not long suffered to indulge my grief; I was soon put down under the decks, and there I received such a salutation in my notrils as I had never experienced in my life; so that, with the loathsomeness of the stench, and crying together, I became so sick and low that I was not abe to eat, nor had I the least desire to taste anything. . . But soon, to my grief, two of the white men offered me eatables; and, on the refusing to eat, one of them held me fast by the hands, and laid me across, I think, the windlass, and tied my feet, while the other flogged me severely. . . .

"In a little time after, amongst the poor chained men, I found some of my own nation, which in a small degree gave ease to mind. I inquired of them what was to be done with us? They gave me to understand we were to be carried to these white people's country to work for them. I then was a little revived, and thought, if it were no worse than working, my situation was not so desperate; but still I feared I should be put to death, the white people looked and acted, as I thought, in so savage a manner; for I had never seen among any people such instances of brutal cruelty; and this not only shown towards blacks, but also to some of the whites themselves. . . .

"The stench of the hold while we were on the coast was so intolerably loathsome, that it was dangerous to remain there for any time, and some of us had been permitted to stay on the deck for the fresh air; but now that the whole ship's cargo were confined together, it became absolutely pestilential. The closeness of the place, and the heat of the climate, added to the number in the ship, which was crowded that each had scarcely room to turn himself, almost suffocated us. . . .

"The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable. Happily perhaps for myself I was soon reduced so low here that it was thought necessary to keep me almost always on deck; and from my extreme youth I was not put in fetters. In this situation I expected every hour to share the fate of my companions, some of whom were almost daily brought upon deck at the point of death which I began to hope would soon put an end to miseries. . . .

Quarles, Benjamin, and Sterling Stucky, Editors, A PEOPLE UPROOTED 1500 — 1800, Afro-American History Series, Volume I. Chicago: Encyclopedia Britannica Educational Corporation, 1969. P. 47-49.

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The Black Experience in America. Philadelphia: Office of African and Afro-American Studies, 1971.

Franklin, John Hope. Black Americans. New York: Time-Life Books, 1970.

Frazier, Edward Franklin. The Negro in the United States. New York: Macmillan, 1957.

MacCann, Donnarae and Gloria Woodard. The Black American in Books for Children. Metchuchen, N. J.: The Scarecrow Press, Inc., 1972.

Morsbach, Mabel. The Negro in American Life. New York: Harcourt, Brace and World, Inc., 1967.

Myrdal, Gunnar. An American Dilemma. (2 vols.) New York: McGraw-Hill, 1962.

Quarles, Benjamin. Black Abolitionists. New York: Oxford University, 1969.

Quarles, Benhamin. Frederick Douglass. New York: Anteneneum, 1968

CHILDREN

Ecidujerp, Prejudice: Either Way It Doesn't Make Sense. By Irene Fandel Gersten and Betsy Bliss. Illustrated by Richard Rosenblum. New York: Franklin Watts, 1974.

This book, published in cooperation with the Anti-Defamation League of B'nai B'rith, briefly examines the meaning of prejudice, its causes, and ways in which people can overcome narrow-mindedness. Comments and quotes on today's world. (Upper)

Exploring Black America: A History and Guide. By Marcella Thum. New York: Atheneum, 1975.

The black experience is put into its proper perspective through this new title. Every aspect of American life is dealt with in this well-documented guide to American museums with holdings related to the black experience. Of special importance are the notations of geographical and historical sites that give credibility to the achievements of black people. (Upper)

Frederick Douglass by Lillie Patterson. New York: Dell Publishing Company, Inc., 1965. (Intermediate)

A man born in slavery who escaped to freedom, made speeches for the abolitionists, printed a newspaper, and served as a conductor on the Underground Railroad — Douglass' ceaseless fight against an oppressive system offers inspiration and valuable lessons.

Let's Face Racism. by Nathan Wright, Jr. New York: Thomas Nelson, Inc., 1970 (Upper)

This work deals with understanding racism and its effects on blacks and whites. Wright contends that racism is almost as American as the "love of freedom," and that racism can only be defeated through understanding and helping others.

March Toward Freedom: A History of Black Americans by James A. and Cherry A. Banks. 2nd ed. Belmont, California: Fearon, 1974./

An illustrated history of Black Americans written especially for teenagers. (Intermediate)

Sojourner Truth. Washington, D. C.: Youth Pride Inc., 1969 (Upper)

A brief biographical history of the famous abolitionists, with bold black and white pictures that enhance the strength of the narrative.

The Black Man in America, 1932-1954. By Florence Jackson. New York: Franklin Watts.

This title in the "Black Man in America" series traces history from Franklin D. Roosevelt's New Deal to the examination of the "separate but unequal" ruling of the Supereme Court in the Brown, vs. Board of Education in Topeka Case. It further covers information on blacks in labor, church leaders, actors, writers, artists, musicians, and those in sports. (Intermediate-Upper)

The Day They Marched. ed. by Doris E. Saunders. Chicago: Johnson Publication Company, (n.d.). (Upper)

A picture story of the March on Washington with the full text of Dr. King's "I have a Dream" speech included.

The Slave Dancer. by Fox Paula. Scarsdale, New York: Bradbury Press, 1973.

Jessie Bollier is kidnapped from his home in New Orleans, taken aboard a slave ship, and forced to play his fife. This story describes his experiences and the horrors he encountered on the ship. Winder of the Newbery Madal. (Intermediate)

To be a Slave by Julius Lester. New York: Dial Press, 1968.

Selected slave reminiscences are interwoven with the author's commentaries in order to create a complete history of the African-American experience from 1619 to the Emancipation Proclamation. (Upper)

What is Black? by Bettye Baker. New York: Franklin Watts, Inc., 1969.

Willis Perry expertly focuses his camera on black animals, flowers, cars, trains, and people, giving photographic answers to Bettye Baker's title question. (Intermediate).

TEACHERS

Bontemps, Arna W., editor. American Negro Poetry. New York: Hill and Wang, 1968.

Brewer, J. Mason. American Negro Folklore. Chicago: Quadrangle, 1969.

Brooks, Gwendolyn. Selected Poems. New York: Harper and Row, 1963.

Butcher, Margaret. The Negro in American Culture. New York: Alfred Knopf, 1956.

De Salvia, Benjamin, et. al. The Afro American in the United States. New York: Globe Book Company, Inc., 1969.

Fisher, Miles Mark. Negro Slave Songs in the U.S. New York: Citadel, 1969.

Jones, LeRoi. Black Music. New York: Apollo, 1968.

CHILDREN

Children of Night. By Edgar White. Illustrated by Dindga McCannon. N.Y.: Lothrop, Lee and Shepard, 1974.

Children in the ghetto often live in basement flats, three or more to a bed. In this story, the youngest of three teen-aged brothers often dreams of having lots of food in their flat. (Intermediate).

Famous Negro Entertainers by Charlemae Rollins. New York: Dodd, Mead Company, 1967.

Some outstanding celebrities included are Lena Horne, Josephine Baker, Paul Robeson, and Duke Ellington. (Upper).

Fast Sam, Cool Clyde, and Stuff. By Walter Dean Myers. N. Y.: Viking, 1974.

Francis, who later became known as "Stuff," moves into the neighborhood when he is 12 and after some kidding is accepted by peers. The story tells how the group joins together and forms the Good People's Club — including both boys and girls — to help each other with their problems. The group is so close that when one is unhappy, the others are also. A lot of warmth and good humor are portrayed in the book. (Upper).

Guests in the Promised Land. Hunter, Kristin. New York: Scribner's, 1968.

A powerful collection of short stories about life in the inner-city. The characters are convincing and will evoke strong emotions in the reader. A prize-winning book. (Upper).

Hongry Catch the Foolish Boy. Graham, Lorenz. New York: Crowell, 1946.

An African folktale about a foolish boy who leaves home, loses all of his money, and then returns. Written in Black English. (Intermediate).

I Wish I Had an Afro by John Shearer. Photographs, New York: Cowles Book Co., Inc., 1970.

Shearer's excellent photography captures the frustrations and strengths of Little John's family life in an urban environment. (Intermediate).

Luther From Inner City by Brumsic Brandon, Jr. New York: Paul S. Eriksno, Inc., 1969.

A sequence of comical characters viewing race relations, ghetto life, and poverty through the eyes of babes. (Upper).

M. C. Higgins, the Great. By Virginia Hamilton, N.Y.: Macmillan, 1974.

Mayo Cornelius Higgins, the oldest son of a poor black family, watches over his brothers and sisters from the top of a flag pole, while his mother and father work long hard hours. This family lives at the foot of Sarah's Mountain, which was named for M. C.'s grandmother. M. C.'s conflicts wiht his father and the relationships with the two strangers who come into his life, shatter many of his boyhood fantasies causing him to become an adult with the ability to lead a life of his own choosing. (Newberry Award, 1974.) (Upper).

Mio and Other Plays for Young People. By Shauneille Perry and Donald Jackson. N. Y.: Third Press, 1974.

This title includes five plays with themes ranging from African customs to urban issues. Two of the titles are "Last Night, Night Before," and "The Kushites and the Egyptians." (Intermediate-Upper).

My Black Me. By Arnold Adoff, N. Y.: Dutton, 1974.

A collection of fifty poems by twenty-five poets, this book is recommended for young readers of all races. The poems tell about being black. They encourage black readers to feel strong and to be more appreciative of themselves. (Intermediate).

Musical Instruments of Africa. Dietz, Betty Warner and Olatunji, Michael Babatunde. New York: John Day, 1965.

A well-illustrated book discussing some musical instruments from Africa south of the Sahara. (All Levels).

Nobody's Family is Going to Change. By Louise Fitzhugh. N. Y.: Farrar, 1974.

Willie and his sister, Emma, the children of black middle-class parents, want to pursue careers different from those their parents have in mind. Willie wants to dance with his uncle on Broadway and Emma wants to

address a courtroom as a lawyer. Emma finds the answer for children with families that will not change. (Upper).

Peaches. Written and illustrated by Dindga McCannon. N. Y.: Lothrop, Lee, and Shepard, 1974.

A young girl who desires to become an artist, grows up in Harlem and lives through the experiences of life and the death of her grandmother. (Upper).

Philip Hall Likes Me. I Reckon, Maybe. By Bette Greene. Illustrated by Charles Lilly. N. Y.: Dial, 1974.

Elizabeth is a smart girl who lets her friend, Philip, think he is smarter for a while but ends up accepting due honors. She has spunk. She has ambition! These are revealed when she leads a nonviolent protest at the store of Mr. Cyrus J. Putterham — and wins. (Upper).

Sister. By Eloise Greenfield. Illustrated by Moneta Barnett. N. Y.: Corwell, 1974.

Through a diary kept by Doretha, 13, we are able to see her life from age nine. The sad times and the good times he has recorded, all help her to find the strength she needs to continue living. (Intermediate).

Ray Charles by Sharon Bell Mathis. New York: Thomas Y. Crowell Co., 1973.

The text, reinforced by George Ford's piercing illustrations, increase the child's sensitivity to the plight and strengths of the less fortunate. (Intermediate-Upper).

Side Walk Story by Sharon Bell Mathis. New York: Avon Books, 1971.

Story revolves around Lillie aiding her best friend whose family is going to be evicted for nonpayment of rent. (Intermediate).

The Jazz Man. Weik, Mary Hays. New York: Atheneum, 1968.

A deeply moving and poignant story about a lonely and lamed boy in the inner-city. Illustrated. (Intermediate).

The Soul Brothers and Sister Lou. Hunter, Kristen. New York: Scribner's, 1969.

A powerful story about life in the inner-city. The book has strong memorable characters. It can be used to teach about family life in black urban communities. (Intermediate).

The Picture Life of Ralph J. Bunche by Margaret B. Young. Illustrated with photographs. New York: Franklin Watts, Inc., 1968.

A written and pictorial story of the life of a man who worked for peace and freedom in the United States and the world. (Intermediate).

The Times They Used to Be. By Lucille Clifton. Illustrated by Susan Jeschke. N. Y.: Holt, Rinehart, and Winston, 1974.

A young girl relates the adventures of the summer of 1948. Written in poetic black English, the poem affectionately recaptures many childhood memories. Children who have heard their parents reminisce about the "olden days" will enjoy reading the accounts of Sooky, but greater pleasure will be derived from parents who lived during these times. (Intermediate).

The Toothpaste Millionaire. By Jean Merrill. Illustrated by Jan Palmer. Boston: Houghton Mifflin Co., 1974.

Rufus Mayflower becomes a millionaire at the age of 12 with an idea for making toothpaste and selling it one cent above his cost of two cents per tube. A simple account of big business and of a boy who had an inventive mind and loyal friends. (Intermediate).

Uptown by John Steptoe. New York: Harper and Row, 1970.

Two boys "wonder as they wander" through Harlem, Manhattan's "uptown." (Intermediate).

Walk Together Children. By Ashley Bryan. N. Y.: Atheneum, 1974.

This book is a collection of spirituals that black Americans developed and still sing today. Scores are given along with the lyrics in this book. (Intermediate-Upper).

What Jazz Is All About. By Lillian Erlich. Illustrated with photographs. N. Y.: Messner, 1975.

The African drums, Negro spirituals, ragtime, and the blues are all early forms of jazz music. The inclusion of jazz musicians, both young and old, adds understanding to the much-talked-about world of jazz. This is quite an interesting and informative account of one of music's greatest eras — the era of jazz. An added dimension of the book is a portrait gallery of jazz greats, a bibliography, and an extensive index. (Upper).

What Mary Jo Shared. Udry, Janice May. New York: Scholastic, 1966.

A delightful story about a shy, young girl who has a hard time deciding what she will share with her classmates. Her final decision delights and surprises the reader. Illustrated. (Intermediate).

16 MM FILMS*

02001639 Afro-American Music, Its Heritage, color, 15 minutes. Traces rhythmic beat from West African drums to modern jazz.

01002174 Benjamin Banneker: Man of Science, color, 9 minutes. A short introduction to the life and work of a distinguished Afro-American scholar and scientist.

03001003 Benjamin E. Mays, A Great Georgian, color, 27 minutes. A biographical sketch of Benjamin E. Mays, scholar, educator, and minister, a great Afro-American.

03000890 Black History Lost, Stolen and Strayed Part I, black and white, 27 minutes. Bill Cosby reviews black American achievements, the African contribution to Western cultures and a history of attitudes and their effects.

03000891 Black History Lost, Stolen, and Strayed Part II, black and white, 27 minutes. Bill Cosby reviews black American achievements, the African contribution to Western cultures and a history of attitudes and their effects.

03000990 Black Music in America: From Then Till Now, color, 29 minutes. The brief history of some of the Afro-American's contribution to American music.

03001015 Body and Soul Part II, color, 28 minutes. Soul music is discussed in detail by singer Ray Charles.

03000957 Color of Justice, color, 26 minutes. This film relates the bitter historic struggle of black men to attain equal justice under the law.

03000992 Edge of the Arena, color, 28 minutes. The story of Andrew Young's race for Congress.

01002173 Henry O. Tanner, color, 11 minutes. Traces the life of Henry Tanner, first black artist to have painting in most of the major galleries and museums of Europe and the United States.

03000883 Heritage In Black, color, 27 minutes. Traces the history of the Negro in America from the Revolution to the Civil Rights movement of the 1960's.

02001881 James Weldon Johnson, color, 12 minutes. The story of an Afro-American dedicated to his people and his country.

*Numbers are listed for ordering film from the Atlatna Public Schools Film Library.

02002001 Langston Hughes, color, 22 minutes. A brief, but comprehensive, film on Langston Hughes.

03001010 Legacy of a Dream, color/black and white, 29 minutes. The life and continuing significance of Dr. Martin Luther King, Jr.

01002189 Legend of John Henry, color 11 minutes. The story of John Henry, an Afro-American folk hero.

02001872 Matter With Me, color 15 minutes. Film follows the movement of a boy — black, about 12 years old — through two worlds, one white, one black.

02900009 Negro American, color, 15 mintues. Animated film showing Negro life from slavery to the present.

04000093 Oh Freedom, color, 26 minutes. Traces the Civil Rights movement for school integration decision 1954 to James Meredith's march against fear.

03000856 Our Country Too, black and white, 30 minutes. Examines the inner world of the Afro-American, his values, attitudes and impressions of life through observing aspects of life in the Afro-American community.

02001869 Paul Laurence Dunbar: American Poet, color, 14 minutes. This film traces the life of the poet and analyzes his contributions to American literature.

02001843 Right On / Be Free, color, 15 mintues. Shows the energy, vitality, and strong sense of identity of the Afro-American artist. It expresses the black mood and temperment in music, poetry, painting, and dance.

03001039 Roberta Flack, color, 30 minutes. A portrait of a creative, exciting black singer and pianist.

01002176 Separate But Equal, color, 8 minutes. Examines the development of racial segregation in the south after the Civil War. Evaluates the effects of separate but equal status on Afro-Americans.

03001037 Slave's Story: Running a Thousand Miles to Freedom, color, 30 minutes. This true story of a daring young couple's escape from slavery in 1848 is based on their own written account and explores the complex relations between masters and slaves in the antebellum south.

02001481 W. C. Handy, color, 15 minutes. Traces the cultural contributions of an outstanding Negro composer, showing the influences which directed his career.